https://bin.disroot.org/?c7ee54f686013255=#9uBFHwoXTqkfPqkdLVcp1EvmVQy7XHS66Vf3MtYpZdv8
https://bin.disroot.org/?c7ee54f686013255=#9uBFHwoXTqkfPqkdLVcp1EvmVQy7XHS66Vf3MtYpZdv8

The covenant of God will come to help all my people in earth to enter her joyful Brightness Sun!

Previous Strong's #H8120 Next Strong's #H8122

8121
שֶׁמֶשׁ
shemesh
sheh'-mesh
From an unused root meaning to be *brilliant*; the *sun*; by implication the *east*; figuratively a *ray*, that is, (architecturally) a notched *battlement*

KJV Usage: + east side (-ward), sun ([rising]), + west (-ward), window. See also H1053.

BDB8874
BDB9969

שֶׁמֶשׁ

1. sun
a. sun
b. sunrise, sun-rising, east, sun-setting, west (of direction)
c. sun (as object of illicit worship)
d. openly, publicly (in other phrases)
e. pinnacles, battlements, shields (as glittering or shining)
Origin: from an unused root meaning to be brilliant
TWOT: 2417a
Parts of Speech: Noun

TBESH:

שֶׁשֶׁמֶשׁ
she.mesh
H:N
sun
1) sun
1a) sun
1b) sunrise, sun-rising, east, sun-setting, west (of direction)
1c) sun (as object of illicit worship)
1d) openly, publicly (in other phrases)
1e) pinnacles, battlements, shields (as glittering or shining)

H3996

[Search Morphology]

מָבוֹא [H:N-M] entrance

1) entrance, a coming in, entering
2) sunset
2a) sunset
2b) sunset, west

Previous Strong's #H3995 Next Strong's #H3997
3996
מבוא
mâbô'
maw-bo'
From H935; an *entrance* (the place or the act); specifically (with or without H8121) *sunset* or the *west*; also (adverbially with preposition) *towards*

KJV Usage: by which came, as cometh, in coming, as men enter into, entering, entrance into, entry, where goeth, going down, + westward.

Compare H4126.
BDB948

מבוא

1. entrance, a coming in, entering
2. sunset
a. sunset
b. sunset, west
Origin: from H935
TWOT: 212b
Parts of Speech: Noun Masculine

יפלא be marvelous H5002 נאם saith H3069 יהוה H6635 :צבאות of hosts.

7 H3541 כה Thus H559 אמר saith H3068 יהוה the LORD H6635 צבאות of hosts; H2005 הנני H3467 מושׁיע I will save **את** H853 H5971 עמי my people H776 מארץ country, H4217 מזרח from the east H776 ומארץ country; H3996 מבוא and from the west H8121 :**ה**שׁמשׁ and from the west (enter)

BHS

הִנֵּה behold +[me] יֹשִׁיעַ help אֶת[object marker] עַמִּי[my] people מִ from אֶרֶץ earth מִזְרַח sunrise וְ and
מִ from אֶרֶץ earth מְבוֹא entrance הַ the שָׁמֶשׁ sun

שֶׁמֶשׁ shemesh the sun, the east, a ray, a notched battlement

Notes	Strongs #8121: Noun; from an unused root meaning to be brilliant;
Meaning:	1) sun 1a) sun 1b) sunrise, sun-rising, east, sun-setting, west (of direction) 1c) sun (as object of illicit worship) 1d) openly, publicly (in other phrases) 1e) pinnacles, battlements, shields (as glittering or shining)
AV translations:	[phrase] east side(-ward), sun (rising), [phrase] west(-ward), window. See also בֵּית שֶׁמֶשׁ [Beyth Shemesh].

i'll save my people in the east to enter the fountain and the window(entrance) of the sun

A1932	הוּא	huw (hoo) ((Aramaic) or (feminine) hiyo (Aramaic) {he}) p/p. 1. (the third person pronoun singular) he, she, or it 2. (sometimes, as demonstrative) this or that 3. (occasionally, instead of copula) as or are [corresponding to H1931] KJV: X are, it, this. See also: H1931
A1933	הָוָא	hava' (haw-vaw') (or havah {haw-vaw'}) v. 1. supposed to mean properly, to breathe 2. to be (in the sense of existence) [a primitive root] KJV: be, X have. Compare: H183, H1961
A1934	הֲוָא	hava' (hav-aw') ((Aramaic) orhavah (Aramaic) {hav-aw'}) v. 1. to exist 2. used in a great variety of applications (especially in connection with other words) [corresponding to H1933] KJV: be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would. Root(s): H1933

H4002 מַבּוּעַ **מבוע** mabbuwa` **spring** (2x), fountain (1x).

H8121 שמש שֶׁמֶשׁ shemesh sun (119x), sunrising (with H4217) (9x), east side (with H4217) (2x), windows (1x), eastward (with H4217) (1x), west (with H3996) (1x), westward (with H3996) (1x).H4217 מִזְרָח מזרח mizrach east (30x), eastward (20x), sunrising (with H8121) (9x), rising (8x), east side (5x), east end (1x), sunrising (1x).

Sunshine lijke the sun

Judges 5:31a

So may all your enemies perish, O YHWH, but may ***those who love You shine like the sun [ha-shemesh] at its brightest.***

Once and for all I have sworn by My holiness— I will not lie to David— his offspring will endure forever, and ***his throne will be like the sun [ka-shemesh]*** *before Me, like the moon,* ***established forever, a faithful witness in the sky.****"*

BDB946
בוא

1. to **go in**, enter, come, go, come in
a. (Qal)
1. to enter, come in
2. to come 1a
b. to come with 1a
c. to come upon, fall or light upon, attack (enemy) 1a
d. to come to pass
1. to attain to
2. to be enumerated
3. to go
e. (Hiphil)
1. to lead in
2. to carry in
3. to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon
4. to bring to pass
f. (Hophal)
1. to be brought, brought in
2. to be introduced, be put
Origin: a primitive root

TWOT: 212
Parts of Speech: Verb

TBESH:

בוֹא

bo
H:V
to come (in)
1) to go in, **enter,** come, go, come in
1a) (Qal)
1a1) to enter, come in
1a2) to come
1a2a) to come with
1a2b) to come upon, fall or light upon, attack (enemy)
1a2c) to come to pass
1a3) to attain to
1a4) to be enumerated
1a5) to go
1b) (Hiphil)
1b1) to lead in

come **בוא**

את

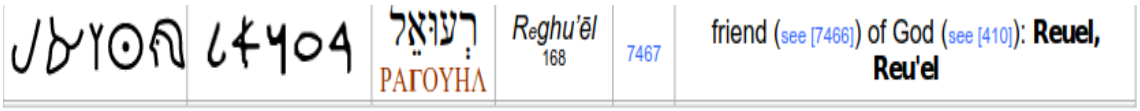
the sign will come

(masc., תא) **Translation:** ROOM **Definition:** [To be verified] As a placed marked out. **KJV Translations:** chamber **Strong's Hebrew #:** h.8372

(את) **Action:** Plow **Object:** Plow, Mark, Entrance **Abstract:** Arrive, Agree **Definition:** When plowing a field with oxen, the plowman drives the oxen toward a distant mark in order to keep the furrow straight. A traveler arrives at his destination by following a mark. The traveling toward a mark, destination or person. The arrival of one to the mark. A "you" is an individual who has arrived to a "me". The coming toward a mark. A standard, or flag, with the family mark hangs as a sign. An agreement or covenant by two where a sign or mark of the agreement is made as a

reminder to both parties. **Ancient Hebrew:** The pictograph is a picture of an ox. The

is a picture of two crossed sticks used to make a sign or mark. Combined these pictures represent "an ox moving toward a mark



בְּאָה **H0872** Sarah Lind

(1) noun
בוא

(a) Constructions -- Building
= place where one enters a building or structure -- entrance (Ezek 8:5 [all])
show/hide contextual meanings
מ is connected to water, and the connection between the revealed and hidden worlds.

This letter represents **warm** feelings, **motherhood**, and lots of **love**

As a suffix, the mem denotes the plural form; a multiple or abundance, in line with the underlying notion and its normal meaning.

As prefix I relate it to the water from which we came (which we can associate with either the amniotic fluid, the water of the **great flood** or the
water that covered the earth at the beginning of Genesis 1; cf. 2 Petrus 3: 5 – '...the earth formed out of water and by means of water...'))

the prefix or suffix ma
represents a liquid like water or something that cannot be numbered. (plenty of)

Aleph suffix which would indicate a definite pronoun, hence son of the peace. *Shalom* has many shades of meaning that are not found in the English word peace but peace is the best we have in English so let's go with that. However, shalom also carries the idea of safety, security and good health.

Tau

st of all Perfection, Light, and Life, the
5 and end of all things.
Great Father.'
Ishliha', Gabriel the Messenger.
anat Gmira', 'Perfection thou art perfect'.
e 'way' or law.
bia. The Great Life.
Ziwa.
ivritten Wailing. 'Woe to him who listens not
inguage of light!'
he word means radiance, or rather active light,
iracter is evidently a pictograph of the sun above
zon, or the sun as a life-giver,
r is so sacred that it is not much employed. It
ts the eye of God.' An unsatisfactory explana-
'he letter is used only as a suffix for the third
ingular. Noldeke (N.,p. 59) says: 'Ferner wissen
dass die Nabataer des Iraq (zu denen wir die
r rechnen miissen), fur * sprechen. . . . Diesen
:rn waren * und ,- so fremdartige Laute, dass sie
i nicht einmal aussprachen, wenn sie arabisch
etter coming at the end of the word and mean-
L', 'her', or 'them', is pronounced l hi\ 'z' 5 t ha\

It is often written like the aleph suffix, but
:r form is oval.

(2) 'It is the bird (tayr) representing the s<
body to return' (i.e. to the world of light).
This is clearly the pictograph of a flyir
of the freed soul, the 'mana' winging its v
Great Mana. The if in several Semitic
the bird the 'flier'. (See Contenau on 1
Alphabet in La Civilization phenicienne
1926.)

, l Ta Hiwel ZiwaY and the o (the aleph) in the invocation is like an eye and resembles the eye of God.

' 'Ain', the eye or fountain.

Gender of Aramaic Nouns
Aramaic nouns ending in -א are treated as grammatically feminine in the tales
and modified by feminine adjectives, as below.
– לדיוטאהתחתונה ʻto the utmost degree of damnation’7 (Sofer 1904: 11)
– קטנה **א**פתק ʻa small note’ (Heilmann 1902: 115)
– נוראה **א**עובד ʻan awesome deed’ (Ehrmann 1903: 9b)
– רחוקה **א**סברא ʻa distant speculation/opinion’ (Hirsch 1900: 90)

Cfr. Klein, A Comprehensive Etymological Dictionary,

rm, כיפא, along with its absolute state, כיף, appe

כיפא is the singular form of the emphatic (determined) state of
the masculine noun כיף (absolute state) meaning “rock”, “stone”,

The quest for antecedent theological associations in Scripture of the Aramaic כיפא
(kepha¯) suggested by the words of Jesus at Caesarea Philippi, “You are Peter, and on

this rock I will build my Church” (Mt 16 :18), leads to the miraculous water-bearing rock of Exodus.

16.2.8 Morphosyntax of Aramaic Borrowings

16.2.8.1 Morphology of Aramaic Nouns

As seen in the examples in 16.2.1 above, Aramaic singular nouns in Hasidic Hebrew almost invariably appear in the emphatic state, with the suffix -א . This suffix is completely lexicalized and does not serve as a definiteness marker (Aramaic nouns in the tales are made definite by prefixing the Hebrew definite article to them; see 16.2.8.3). This lexicalized Hasidic Hebrew treatment of the Aramaic -א suffix can be contrasted with early strata of Aramaic, in which the suffix served as the definiteness marker; however, in later forms of the language it came to be used for indefinite and definite nouns alike (Creason 2008: 120; Bar-Asher Siegal 2013: 53), and the widespread presence of this suffix on a large variety of indefinite nouns in key Jewish Aramaic sources such as the **Talmuds, targumim, and Zohar**, is most likely the reason for its ubiquitous attestation in the Hasidic Hebrew tale on indefinite nouns

מָבוֹא S 3996 , 3997 , 4126 TWOT 212b GK 4427 , 4569 **v.בוא**

מוֹבָא S 4126 TWOT 212b GK 4569] v. מָבוֹא sub **בוא**

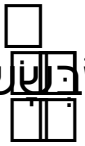
וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

12:3 Therefore with joy shall ye draw water out of the wells of salvation.

e

BHS

בֵּהּ in +[her] זִמְנָא time אֲתָא [he]+ come עֲלֵיהוֹן upon +[them] תַּתְּנַי Tattenai פַּחַת governor עֲבַר opposite bank נַהֲרָה river ˈand שְׁתַר בּוֹזְנַי Shethar-Bozenai ˈand כְּנָוָתְהוֹן [their] colleague



וּשְׁאַבְתֶּם־ מַּמַיִם שָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

As **Yesha-Yahu 12: 3** (isa 12:3) says: old: old (orientation & curl varying):And with joy you shall draw water out of the wells of Yeshu‘ah (salvation)

מְבוֹאָה	mbowah	a haven(**避難所**)
	Notes	Strongs #3997: Noun Feminine; feminine of מָבוֹא [mabow'];
	Meaning:	1) entry, entrance, a coming in, entering
	AV translations:	entry.

.....
.....

Dan 9:12.....
.....

Davar=דבר

Dan 9:12

(Alep)

ויקם את דבריו (דברו) אשר **דבר** עלינו ועל שפטינו אשר שפטונו—להביא עלינו רעה גדלה אשר לא נעשתה תחת כל השמים כאשר נעשתה בירושלם

(Tynd) (DRC)
And he hath confirmed his **words** which he spoke against us,

Dan 9:23

(Alep)
בתחלת תחנוניך יצא דבר ואני באתי להגיד—כי חמודות אתה ובין בדבר והבן במראה

Dan 9:25

(Alep)

ותדע ותשכל מן מצא דבר להשיב ולבנות ירושלם עד משיח נגיד—שבעים שבעה ושבעים ששים ושנים תשוב ונבנתה רחוב וחרוץ ובצוק העתים

Dan 9:2

(Alep)

בשנת אחת למלכו אני דניאל בינתי בספרים מספר השנים אשר היה דבר יהוה אל ירמיה הנביא למלאות לחרבות ירושלם שבעים שנה

(Tynd) (DRC)

The first year of his reign I, Daniel, understood by books the number of the years, concerning which the word of the Lord came to Jeremias, the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

Dan 7:28 BHS

עד־ כה סופא די־ מלתא אנה דניאל שגיא רעיוני יבהלנני וזיו ישתנון עלי ומלתא בלבי נטרת׃ ף

Alep:

{פ} עד כה סופא די מלתא אנה דניאל שגיא רעיוני יבהלנני וזיו ישתנון עלי ומלתא בלבי נטרת

Compare 9:24

על־עמך ועל־

(עד) **Action:** Slice **Object:** Menstruation, Kid

(fem., עד) **Translation:** MENSTRUATION **KJV Translations:** filthy

Strong's Hebrew #: h.5708

(hDA) עָדָה

傳遞，前進

H5703 עד(AD) Forever in the future ,perpetuity

(עד) **Action:** Adorn, Meet **Object:** Trappings **Abstract:** Witness, Appointment **Definition:** As coming to a tent of meeting and entering in. A place, time or event that is repeated again and again. **Ancient Hebrew:** The pictograph is a picture of the eye, the is a picture of the door. Combined these mean "see the door".

(fem., עד / eyd) **Translation: WITNESS Definition:** Attestation of a fact or event. An object, person or group that affords evidence. **Relationship to Root:** An event or person's testimony recounting another event or person. **KJV Translations:** witness **Strong's Hebrew #:** h.5707

(masc., עד / ad) **Translation:** UNTIL **Definition:** The conclusion of a determinate period of time. Also, again; a repetition of time, either definite or indefinite; another time; once more. **Alternate Translations:** again; also; as far as; as well as; before; beyond; by; concerning; even; for; unto; still (when followed by the word "**IN.THIS.WAY**") **KJV Translations:** ever, everlasting, end, evermore, old, perpetually, by, as, when, how, yet, till, until, unto, for, to, but, on, within **Strong's Hebrew #:** h.5703, h.5704 **Strong's Aramaic #:** a.5705

(fem., עדה / ey-dah) **Translation:** COMPANY **Definition:** A group of persons or things for carrying on a project or undertaking; a group with a common testimony. May also mean a witness or testimony. **Alternate Translations:** witness **KJV Translations:** congregation, company, assembly, multitude, people, swarm, testimony, witness **Strong's Hebrew #:** h.5712, h.5713

(**כה**) **Action:** Burn, Dim, Sad **Object:** Brand **Abstract:** Dimness **Definition:** The burning of the skin. **Relationships:** Related to **כי**

(כי) **Action:** Burn **Relationships:** Related to **כה**.

(masc., כי) **Translation:** BURNING **KJV Translations:** burning **Strong's Hebrew #:** h.3587

(סוף) **Definition:** Reeds and weeds (including papyrus) grow at the edge, or lip, of ponds and stream.

(common, סוף) **Translation:** CONSUME (V) **Definition:** [To be verified] To eat with the lips. **KJV Translations:** consume, end, perish **Strong's Hebrew #:** h.5486 **Strong's Aramaic #:** a.5487

(masc., סוף / suph) **Translation:** REEDS **Definition:** The plants that grow at the edge, or lip, of a river or pond. This word can also mean the edge or conclusion of something. **KJV Translations:** flags, weeds, end, conclusion, hind **Strong's Hebrew #:** h.5488, h.5490 **Strong's Aramaic #:** a.5491

(fem., סופה) **Translation:** WHIRLWIND **Definition:** A circling wind that devours what is on the land in its mouth. **KJV Translations:** whirlwind, storm, sea, tempest **Strong's Hebrew #:** h.5492

סופא(APVSa) H5492

פ=wind,blow by mouth

אAleph/Tau (Tav) as a Covenant Mark (Sign) of our Elohim (Alahym

Leader, strengh,

root עלם meaning hidden or obscure (hard to understand)

מְלַל (me.lal) 'to speak' (H4449)

מלאכה *melakhah* [H:4399],

מלא *ma-la* Fill (verb) ,To occupy to the full capacity. The piel (intensive) form means "fulfill Strong's Number: H 4390

H1767 **די** דַּי day enough (6x), sufficient (5x),

(די) **Action:** Saturate **Object:** Ink **Abstract:** Sufficient **Definition:** Something that is completely filled.

(masc., די / dai) **Translation:** SUFFICIENT **Definition:** An amount that is not lacking. What is enough. **KJV Translations:** enough, sufficient **Strong's Hebrew #:** h.1767

(masc., מדי) **Translation:** SUFFICIENT **Definition:** [To be verified] What is enough. **KJV Translations:** sufficiently **Strong's Hebrew #:** h.4078

(masc., דיו) **Translation:** INK **Definition:** [To be verified] Ink A liquid that saturates. **KJV Translations:** ink **Strong's Hebrew #:** h.1773

Brown-Driver-Briggs
דִּי **particle of relation**, **who, which, that**, used also as

mark of Genitive and

conjunction that, because (Aramaic of Nineveh, Babylonian, Zinjirli, Nerab, Cilicia, Têma, Egypt, וי (Lzb$^{267.\ 446}$ RES^{361} S-C$^{Pap.\ A\ 2}$ +); Nabataean, Palmyrene די; ן7 דְּ (except in compounds, as דִּילִי *mine*,

דִּילֵיהּ *his*); Samaritan ; Syriac ; Ethiopic *za:* of same origin as

Arabic *possessor of* [compare below Biblical Hebrew זֶה].

Properly a demonstrative *that* [compare זֶה; in Ethiopic *ze* is 'this', *za* 'which']; but this being referred by usage to something preceding becomes equivalent to the relative *who, which*, used, however, more widely than Hebrew אֲשֶׁר); —

1 as **rel.** *who, which* (construed like אֲשֶׁר): a. Jeremiah 10:11; Daniel 2:11 דִּי מְדָרְהוֹן *whose* dwelling, Daniel 2:24 דִּי מַנִּי מַלְכָּא *whom* the king had appointed, Daniel 2:26 דִּי שְׁמֵהּ בּ *whose* name was B., Daniel 4:5; Daniel 5:12,23, etc.; = *that which* Daniel 2:23; = *him that* Ezra 7:25; Ezra 6:15; Daniel 7:17 דִּי אִנּוּן אַרְבַּע *which* are four (see אִנּוּן). Following pronoun of 2 person (compare אֲשֶׁר

3), Daniel 2:37 thou, O king ..., דִּי יְהַב לָךְ *to whom*... hath given, Daniel 4:19; Daniel 4:6 *as to whom* I know, etc. (compare אֲשֶׁר

4d *end*). Sq. תַּמָּה = *where* Ezra 6:1, so דִּי alone Ezra 6:3; Daniel 2:38; of time, בְּעִדָּנָא דִּי at the time *when*, etc., Daniel 3:5,15. With the predicate an infinitive with לְ, Daniel 6:9 כְּתָבָא דִּי לָא לְהַשְׁנָיָה *which* is not to be changed, Ezra 6:8; a place- or other determination, Daniel 3:20 valiant men בְּחֵילֵהּ *that* were in his army, Daniel 5:2 הֵיכְלָא דִּי בִירוּשְׁלֶם, Daniel 7:20; Ezra 4:24; Ezra 5:6; Ezra 6:2,6; compare Daniel 2:25; Daniel 5:13; Daniel 7:7; Ezra 7:23. דִּי לָא = *without*, Ezra 6:9; Ezra 7:22 (so דִּלָא 7ג Genesis 15:2; Exodus 21:11); compare Daniel 2:34,45. **b.** דִּי מָה, דִּי מָן (compare in late Hebrew מַה ,מַהשֶּׁ **1e** *b*) *whoever, whatever*, so Daniel 3:6,11 מָן־דִּי־לָא יִפֹּל *whoever* does not fall down, Daniel 4:14 לְמָן דִּי יִצְבֵּא to *whomsoever* he willeth, Daniel 4:22; Daniel 4:29; Daniel 5:21; דִּי מָה *whatever* (or simply *what*), Daniel 2:28 מָה דִּי לֶהֱוֵא what will be, Daniel 2:29; Daniel 2:29; Daniel 2:45; Ezra 6:8; Ezra 7:18. — compare K§ 103. **2** as

mark of the Genitive, Daniel 2:15 שׁליטא די מלכא properly the captain, *that of* the king = *the king's*

captain (a Genuine Aramaic idiom: so ג7 דְּ, Syriac constantly),

Daniel 2:19; Daniel 2:25; Daniel 2:49 #NAME? Ezra 4:15; Ezra 5:2, etc.,

or in the absolute state (undetermined), Daniel 5:5; Daniel 7:4,9,10 נְהַר דִּי נוּר;

or it may have a pleonastic suffix, Daniel 2:20 שְׁמֵהּ דִּי אֱלָהָא literally his name, *that of* God = *God's name*, Daniel 2:44; Daniel 3:8,25,26; Daniel 4:23, etc. (so also ג7 Syriac).

To circumscribe an adjective, especially in specification of the *material:* Daniel 2:38 thou art רֵאשָׁה דִּי דַהֲבָא the head of gold, Daniel 2:39; Daniel 3:1; Daniel 5:7,16; Ezra 5:14; Ezra 6:4 +; as predicate Daniel 2:32 רֵאשֵׁהּ דִּי־דְהַב טָב his head (was) *of* fine gold, Daniel 2:33; Daniel 7:19;

with a pronoun Daniel 2:20 wisdom and might דִּילֵהּ הִיא are *his*; compare Daniel 6:27 וּמַלְכוּתֵהּ דִּי־לָא תִתְחַבַּל his kingdom (is one) which shall not be destroyed, Daniel 7:14. — See further K§ 81. **3** as

conjunction (compare 8 אֲשֶׁר):

a. *that (quod)*, after verbs of knowing, Daniel 2:8,9, seeing Daniel 2:45; Daniel 3:27, hearing Daniel 5:14, etc.; introducing the subject of a sentence, דִּי יְדִיעַ Daniel 3:18; Ezra 4:13; Daniel 2:47 דִּי מִן־קְשֹׁט True is it *that* . . . (compare כִּי אָמְנָם Job 12:2).

b. = *in that, inasmuch as, whereas:* Daniel 2:41 and *whereas* (דִּי) thou sawest, etc. . . . it shall be adivided kingdom, Daniel 2:43; Daniel 4:20; Daniel 4:23; as a connecting link$ = *seeing that, because, for* (compare 8 אֲשֶׁר**c**) Daniel 2:9,20b; Daniel 2:23b; Daniel 2:47b; Daniel 4:15; Daniel 6:24b.

c. *that (ut)*, after verbs of asking Daniel 2:16, commanding Daniel 3:10,29, expressing a purpose Daniel 4:3; Daniel 5:15; Ezra 4:15; Ezra 6:10 +; דִּי לָא *that not (ne)* Daniel 2:18; Daniel 3:28; Daniel 6:18 (on דִּי לְמָה *lest* Ezra 7:23, see מה).

d. prefixed to direct narr. (like 1 כִּי**b**, and sometimes 8 אֲשֶׁר**a** γ, and ὅτι *recitativum*), Daniel 2:25 and said thus unto him דִּיהַשְׁכַּחַת (that) I have found, etc., Daniel 5:7; Daniel 6:6; Daniel 6:14.

4 with prepositions and other prefixes:

a. כְּ דִּי (like Hebrew כַּאֲשֶׁר; so Egyptian Aramaic כזי, Palmyrene, Nabataean כדי, Lzb[293] SAC[G1 62, 63 Cooke[369b RES:361]; 𐡊7 כַּד, Syriac); *a according as*, Daniel 2:43; *b. so soon as, when*, Daniel 3:7; Daniel 5:20; Daniel 6:11; Daniel 6:15.

b. מִן־דִּי: *a. because that*, Daniel 3:22; Ezra 5:12 (compare מֵאֲשֶׁר Isaiah 43:4); *b. from* (the time) *that, after (ex quo)*, Daniel 4:23; Ezra 4:23.

c. עַד דִּי *until*, Daniel 2:9,34; Daniel 4:30; Daniel 7:22; = *ere that* Daniel 6:25.

d. עַל דִּי Daniel 3:19 is not a conjunction, but means *above that which ...*

e. for עַל דְּבָרַת דִּי and כָּלְקָבֵל דִּי see [דְּבָרָה] and קָבֵל.

כְּ **particle like, as, about** (Biblical Hebrew כְּ, q. v.); — *like, as* Daniel 2:40 כְּפַרְזְלָא תַּתְקִיפָא, Daniel 4:5; Daniel 4:32; Daniel 5:1 +; *according to* Daniel 4:32 וּכְ מִצְבְיֵהּ עָבֵד and *according* to his will he doeth, Ezra 6:9,18 +; *about* (as Biblical Hebrew **1a:** compare Zinjirli Lzb[444] [ן] כשלשן מלכ), Daniel 4:16 כְּשָׁעָה חֲדָה, Daniel 6:1; with infinitive (Biblical Hebrew **3b**), Daniel 6:21 וּכְ מִקְרְבֵהּ לְגֻבָּא and *as* he drew near, etc. Cpds.: — דִּי כְ and כְּדְנָה, see דִּי and כַּדְנָה ;דָּאנה; *together*, see חַד (sub אחד).

.

דַּי H1767 Enio R. Mueller（YudD)

(1) noun

(a) Quantity -- Quantity
דַּי = state of being sufficient in quantity for a given purpose -- sufficiency; enough (Exod 36:5; 36:7; Lev 5:7; 12:8; 25:26,28; Deut 15:8,2; Neh 5:8; Prov 25:16; 27:27; Isa 40:16; 40:16; Jer 49:9; 51:58 ... [all])

show/hide grammatical meanings

(b) Quantity -- Quantity
כְּדַי = state of being more abundant than desirable -- in plenty (Esth 1:18 [all])

Quantity -- Quantity
(c) עַד־בְּלִי־דַי = state of abundance to the extent that the quantity exceeds the available room -- overflowing (Mal 3:10 [all])

Quantity -- Quantity
(d) לְמַדַּי ... לֹא expression indicating that the number of people engaging in a certain event is insufficient to achieve its purpose -- not ... in sufficient number (2Chr 30:3 [all])

Description
(e) כְּדֵי linker denoting a comparative relationship between two events -- like; as (Judg 6:5 [all])

Occurrence
(f) בְּדֵי linker denoting a habitual circumstantial relationship between two events -- at each (Job 39:25 [all])

show/hide grammatical meanings

Occurrence
(g) מִדֵּי linker denoting a habitual circumstantial relationship between two events -- whenever; as often as (1Sam 1:7; 18:30; 1Kgs 14:28; 2Kgs 4:8; 2Chr 12:11; Isa 28:19; Jer 20:8; 31:20; 48:27[a] [all])

show/hide grammatical meanings

Time
(h) מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ expression indicating that a certain event is repeated every month -- new moon after new moon (Isa 66:23 [all])

Time
(i) מִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ expression indicating that a certain event is repeated every sabbath -- sabbath after sabbath (Isa 66:23 [all])

Time
(j) מִדֵּי שָׁנָה בְּשָׁנָה expression indicating that a certain event is repeated every year -- year after year (1Sam 7:16; 2Chr 24:5; Zech 14:16 [all])

o o o o o o o o o o o o o o o .....

Dan chp: 7:

The Message Bible Daniel 7:25 (MSG)

Then he will blaspheme the High God, persecute the followers of the High God, and try to **get rid of sacred worship** and **moral practice**. God's holy people will be persecuted by him for a time, two times, half a time.

.....

http://hebrewoldtestament.com/B27C009.htm#V24

ἐφ-ετμή
command, behest

STRONGS NT 4932: συν**τέμνω (end)**

συντέμνω; perfect passive participle συντετμημενος; from Aeschylus and Herodotus down;

G4932 V-API-3P συν -ετμηθησαν

συντέλεια ('end').

τέμνω=cut,

τέμνω • (témnō)

1. I cut, hew
2. I maim, wound
3. I butcher, sacrifice 犧牲
4. I cut down, reap 收割
5. I cut through, advance, drive through, plow through

Τέμίνος, ου;, s. m. a sacred place, a sanctuary, temple.

Τέμνω, V. a. to cut, abscind.
Τεμπέλης, α, ixov, ad. (turk) idle. lazy.
Τεμιτελιάζω, v. n. (tu.-k.) to idle, to be lazy.
Τέμπλον. ου, s. η (Ital.) a baluster, a partition,

rail in a church, **rail be-tween the chancel and the altar**.
Τέμνω, τ a. tocut, separate, amputate.

		active	middle/passive
infinitive		**τέμνειν**	τέμνεσθαι
participle	**m**	τέμνων	τεμνόμενος
	f	τέμνουσᾰ	τεμνομένη
	n	τέμνον	τεμνόμενον

ετμηθησαν, συντέλεια ('end').

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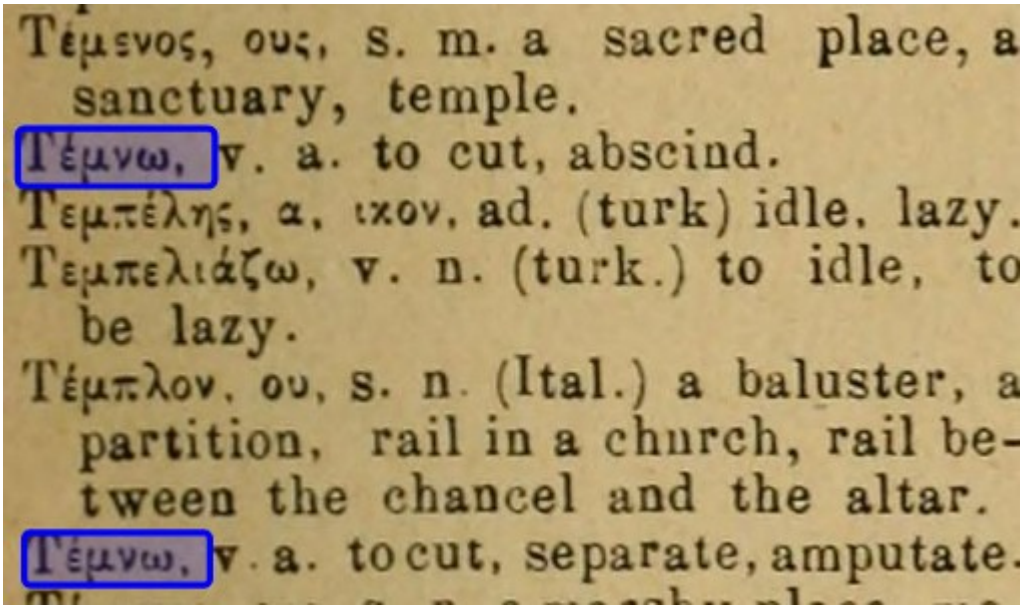
sanctuary, temple. Τέμνω, V. a. to cut, abscind.
Τεμπέλης, α, ixov, ad. (turk) idle. lazy.
Τεμιτελιάζω, v. n. (tu.-k.) to idle, to

Page 479

be lazy. Τέμπλον. ου, s. η (Ital.) a baluster, a partition, rail in a church, rail be- tween the chancel and the altar. Τέμνω, τ a. tocut, separate, amputate. Τένιγ-ς, ους, s. η. a marshy place, mo- rass, swamp. Τεναγώδης, ις, ad marshy, swampy,



Τέμενος, ους, s. m. a sacred place, a sanctuary, temple.
Τέμνω, v. a. to cut, abscind.
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Τέμνω, v. a. to cut, separate, amputate.

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https://archive.org/details/lexikonhellnoang01kont/page/478/mode/2up?q=%CF%84%CE%AD%CE%BC%CE%BD%CF%89

τετμημενος= abscissant, (split 隔開）,

abscissa (axis)

truncated = cut

jer 29:10

9 for it is a lie which they are prophesying to you in my name; I did not send them, says the Lord.

כִּי־כֹה אָמַר יְהוָה כִּי לְפִי מְלֹאת לְבָבֶל שִׁבְעִים שָׁנָה אֶפְקֹד אֶתְכֶם וַהֲקִמֹתִי עֲלֵיכֶם אֶת־דְּבָרִי הַטּוֹב 10
לְהָשִׁיב אֶתְכֶם אֶל־הַמָּקוֹם הַזֶּה׃

שָׁנָה year

שִׁבְעִים noun plural **seventy**

חתך(htk) decreed

חתר To dig, search, undermine, sabotage, subvert ▶ row with oars, paddle, scull ▶ breakthrough, strive

חתר to dig, row. [Aram. חְתַר (= he bore, broke through). cp. יעְתַר.] — Qal חָתַר tr. v. and intr. v. 1 he dug under, undermined; 2 he rowed; 3 NH he strove, endeavored. — Niph. נֶחְתַּר MH was undermined. — Pi. חִתֵּר MH he dug under, undermined. Derivatives: חֲתִירָה, מַחְתֶּרֶת, מַחְתֶּרֶת, חָתָר.

חֶתֶר m.n. MH digging, undermining. [From חתר.]

underminning= dig under ground, 3. To dig a mine or tunnel beneath.**bore through** threasures

Aramaic חתך Pa`el, Ethpa`al) — only

https://halakhah.com/rst/shoroshim.pdf

.....

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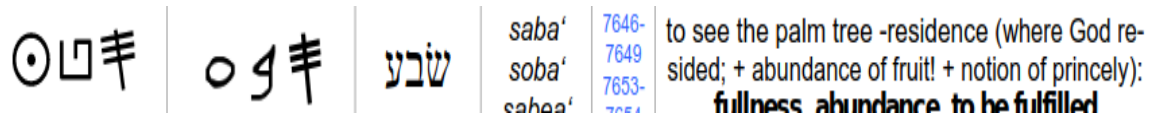
n Old Chinese, the sign **T-cross**(radical 24) is also a sign for fullness and completion. Additionally, it is
said to be a sign for ten (10), though according others, it is originally a sign for seven (7) – thefullness of the week (of creation), and the sign for God Himself. Nelson en Broadberry (see literature)also relate it to an old Chinese pictogram picturing God in a blessing posture; most appropriate for the cross..

שבעים

שב H7614 שבא שְׁבָא Shĕba’ Sheba (23x).



עים , H5868 עים עִיָּם `ayam mighty (wind)

H7650 שבע שָׂבַע shaba

The Samaritan Pentateuch reads שלמו (lit. 'his peace' or in contextual flow "allied with him") in place of the Masoretic שלם (Salem), with addition of a letter ו (*vav*).

Hindi dictionary
[«previous (S) next»] — Shaba in Hindi glossary
Source: DDSA: A practical Hindi-English dictionary

1) Śaba (शब) [Also spelled shab]:—(*nf*) night; ~[*bebārāta*] the fifteenth night of the month of *shaban*; ~[*be-mahatāba*] moonlit night; ~[*be-vasāla/vasla*] night of amorous dalliance.

2) Saba (सब) [Also spelled sab]:—(*a*) all; entire, whole; (prefix) sub—; —[*iṃspekṭara*]

a sub-inspector; —[*ora*] all round, in all directions; —[*kucha*] all; all in all;

—[*jaja*] a sub-judge; —[*ḍipṭī iṃspekṭara*] a sub-deputy inspector; —[*ḍivijana*] a sub-division, —[*rajisṭrāra*] a sub-registrar; -[*kucha dāṃva para lagānā*] to bet one's bottom dollar; —[*ko apanā matalaba pyārā*] everybody knows his own interest best; —[*ko eka āṃkha se dekhanā*]not to make flesh of one and fish of the other; —[*tarapha se paḍanā/piṭanā*] to run the gauntlet; to be attacked on all sides; —[*tarīke ājamānā*] to ring the changes, to work it for all its worth; —[*dhāna bāīsa paserī*] to treat good and bad alike; —[*milākara*] all told; —[*se bhalā cupa*] silence is gold; [*sabai sahāyaka sabala ke*] God sides with the strongest.

https://www.wisdomlib.org/

https://www.wisdomlib.org/

Sabā (सबा):—(*nf*) easterly wind.

He also brought forth the comforter in the tenth generation (Genesis 5:28-29

示巴[H7614]是希伯來語**七**[H7651]的變體。=**Sabbath** (holy day/week)

H2808)שבע

3FW (3FW ShBAh) ac: Swear
co: Oath ab: ?: Literally to seven oneself.
A common practice was to make seven declarations when making an oath. This declaration can be making the oath seven times or doing seven things to show the sincerity of the oath.

Psalm 72:15 Long may he live! May gold from Sheba be given him. May people ever pray for him; may ...
... Long may he live! May gold from **Sheba** be given him. May people ever pray for him and bless him all day long. Long live the king! May the gold **...**

H5854 יואב בית עטרות יוֹאָב בֵּית עַטְרוֹת `Atrowth beyth Yow'ab the house of Joab (1x).

Modern Hebrew

עיר על־עמך ועל־ נחתך שבעים שבעים

קדשך לכלא הפשע ולחתם חטאות ולכפר עון ולהביא צדק עלמים ולחתם חזון ונביא ולמשח קדשי
ם:

BHS

24 שבעים שבעים נחתך על־עמך ועל־עיר קדשך לכלא הפשע [כ = ולחתם] [ק = ולהתם] [כ = חטאות] [ק = חטאת] ולכפר עון ולהביא צדק עלמים ולחתם חזון ונביא ולמשח קדש קדשים:

In Abrahamic religions, the Sabbath or Shabbat (from Hebrew שַׁבָּת Šabbāṯ) is a day set aside for rest and worship. According to the Book of Exodus, the Sabbath is a day of rest on the seventh d

view in outline mode only   transliterate Syriac/CPA   return to search page

šbh, šbt² (šabbā{šubbā), šabbəṯā (šubbəṯā)) n.f. sabbath; week
pl. Syr. ܫܒ̈ܬܐ, JLA, LJLA שַׁבַּיָא ; JPA predominantly שובה; CPA ܫܒܬܐ. ܫܘܒܬܐ const ܫܒܬ ; Syr. also rarely ܫܘܒܬܐ, though some exxs. could be v.n.D of *šbt* vb.; JLAtg rare variant of abs.: **שַׁב**

1 sabbath OfA^Eg-informal^, JLAtg, CPA, Sam, Syr, JBA, LJLA. Textbook of Aramaic Documents from Ancient Egypt (Eisenbrauns, Winona Lake) 1986 ff.')" onmouseout="toolTip()">*TAD D7.16 2* : ערקי אלפא מחר בשבה meet the boat tomorrow on the sabbath. Mikraot Gedolot HaKeter (Bar Ilan University Press, 1992-).')" onmouseout="toolTip()">*TgJ Is66:23* : וִיהֵי כִזמַן יְרַח בִירַח וְכִזמַן שַׁבָּא בְשַׁבָּא then month after month and sabbath after sabbath. *P Ex31:13* : ܫܒ̈ܬܐ ܕܝܠܝ ܬܛܪܘܢ *JBABowl 71.1:8 BT Ber 28a(43)* : דריש מר שבתא ומר שבתא (if) one expounds on one Sabbath, and the other (expounds on an alternate) Sabbath. Rahmi of the Mandaean prayerbook as prepared by M. Morgenstern')" onmouseout="toolTip()">*Rahmi 149.173:12* : bšapta abda ʕbidata ubhabšaba naṭra ʕda she does her chores on the Sabbath, and on Sunday stays her hand. Rahmi of the Mandaean prayerbook as prepared by M. Morgenstern')" onmouseout="toolTip()">*Rahmi 159.180:8* : mipaq šapta br maš mʕiil habšaba lṭab at the exit of the Sabbath in the evening, at the entrance of Sunday for goodness. (a) rest JLAtg, PTA, Syr, LJLA. *TgO Ex16:25* : שַׁבְתָא יוֹמָא דֵין קדם יוי יוֹמָא דֵין this day is a day of rest for the Lord. *GregOr 41 29.2.42* : ܘܙܕܩ ܓܝܪ ܕܬܡܢ ܢܫܬܡܠܐ ܫܘܒܬܐ ܕܗܪܟܐ ܕܢ̈ܦܫܬܐ for it is proper that there the Sabbath of the here-and-now of the souls should be perfected. (b) ܕܩܝܡܬܐ : Easter Syr. Chronica Minora I (Paris and Leipzig: 1903) pp. 1-13.')" onmouseout="toolTip()">*ChronEdess 9:16* : ܐܬܬܢܝܚ ܦܛܪܐ ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ ܒܝܘܡ ܫܒܬܐ ܕܩܝܡܬܐ Bishop Peter of Edessa passed away on Easter day.

The Living Words: Sabbath

This article is an xcerpt from Mr. Benner's book ***The Living Words***.

> *Six days you will **serve** (avad) and do all your **business** (melakah).* Exodus 20:9

In this verse are the words עבד *avad* [H:5647], meaning serve, and מלאכה *melakhah* [H:4399], meaning business. Just as God did his business in six days, he directs Israel to do the same.

> *But the seventh day is the **shabbat** of Yahweh your Elohiym, you will not do any business...* Exodus 20:10

The word שבת *shabbat* [H:7676] is always transliterated as "sabbath" and most assume it is simply a name for the day of the week and are unaware this word has a meaning. It is derived from the verb שבת *shavat* [H:7673] meaning "to cease or stop." The noun shabbat is a time of ceasing and, as stated in the above verse, the seventh day is a time for ceasing business. This verse also states it is the "shabbat of Yahweh Elohiym" in reference to Genesis 2:2.

> *And Elohiym finished his business which he did on the seventh day and he **ceased** (shavat) in the seventh day from all his business which he did.*

The word "ceased" in this passage is the verb *shavat* , the root of the word *shabbat*.

We previously studied the Hebrew verb שוב *shuv* [H:7725], meaning "to turn."

The parent root to this word is שב *shav* and would have been written as in

the ancient pictographic script. The , a picture of teeth (The name of the letter is shin and is derived from the word שן *sheyn* [H:8127] meaning tooth.), represents the idea of pressing

as when pressing on food with the teeth when chewing. The is a picture of the **nomadic tent**. When combined, these mean to "press to the tent/house" or "return." This parent root is also the

root of the word שבת *shabbat* [H:7676] with the letter ת. This letter is written as in the

pictographic script and represents a sign or mark (The name of the letter is tav and is derived from the word תו *tav* [H:8420] meaning mark.) as well as a **covenant**.

> *Wherefore the children of Israel shall keep the **sabbath,** to observe the **sabbath** throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed.* Exodus 31:16,17 (ASV)

On the seventh day, Israel "returns ( ) to the covenant ( )."

Dan. 10:5, the Man's "waist was girded with (a belt of) pure gold of Uphaz".

According to Ex. 28:8, 39:5, the high priest's ephod belt – which he wore during ceremonies over his chiton, and which was probably secured by a belt and two binding frames – was made of gold. These details suggest that the kingly Man was also thought of by the writer of the Book of Daniel as the heavenly High Priest.

H5181

תָּנָח **(nâch**ath | naw-khath' | verb | go down)

[Heb] נָחַת ETCBC: נחת [R4588] (verb | descend) OSHL: n.cy.aa TWOT: 1351 GK: H5737 Greek: ἐπιστηρίζω [G1991], καταβαίνω [G2597], κατάγνυμι [G2608], κοιμάω [G2837], τίθημι [G5087]

Derivation: a primitive root;

Strong's: to sink, i.e. descend; causatively, to press or lead down

KJV: be broken, (cause to) come down, enter, go down, press sore, settle, stick fast.

H5148

הָנָח (nâ**ch**âh | naw-khaw' | verb | lead/ guide)

H5146. Noach ►= 5118נוּחַ

Original Word: נֹחַ
Part of Speech: Proper Name Masculine
Transliteration: Noach
Phonetic Spelling: (**no'-akh**)
Definition: "rest", patriarch who survived the flood

/5117 נוּחַ
/ 5118. **nuach (vb)** give, comfort, give rest and peace to ....., rest in comfort and peaceful

Take the observation that God knows us already from before our tiniest beginning in the womb (Psalm 131, 139). I see that resonated in the fact that the unborn child is the starting point in the word for

womb: rechem [7358/-6] - - literally: the other's skin (as protective wall), with water / in abundance [all around you]. Note that derived from this is the pronunciation variant:

racham [7355/-6] - compassion, to love, cherish and protect, as **in a womb**, or with the warm and gentle feelings that you feel there; alternatively to be interpreted as the other's wet skin (of crying), asking for compassion. In that case it is related to

נחם - **nach**am [5162] - in origin: [touching/caressing] the wet (from weeping) skin of your kids (in abundance): to comfort in sorrow.

נחם

nâcham

naw-kham'

A primitive root; properly to *sigh* , that is, *breathe* strongly; by implication to *be sorry* , that is, (in a favorable sense) to *pity* , *console* or (reflexively) *rue* ; or (unfavorably) to *avenge* (oneself): - comfort (self), ease [one's self], repent (-er, -ing, self).

צפנת פענח

tsâphnath pa'nêach

tsof-nath' pah-nay'-akh

Of Egyptian derivation; *Tsophnath-Paneach* , **Joseph's** Egyptian name: - Zaphnath-paaneah.

3 In history, many have wrestled with this name or title. A well fitting Egyptian name has not been found for long. Fürst cites Brugsch

, who explains it as 'p-so-nto-p-ench = prince of the life of the world'.

Brown, Driver, Briggs & Gesenius say it would be Egyptian for: 'the god speaks and he lives'.

Others, especially textcritical people who want to date the text later, relate it to Coptic, wherein it would look like

'**A revealer of secrets**'. The Septuagint has its own interpretation: Ψονθομφανηχ - Psonthomphanech what has been explained by Judaist rabbi's as: Soter Cosmon – **the Savior of the World**. Paneach can be read as transliteration of the Egyptian Pa-en-Ankh – Father of Life (the ankh or a**nch** was connected to the notion of **breath of life**). In Hebrew the name can be related to the words:

tsaphan = to hide, to cover, to hoard, to store, to treasure up (from tsiphon (with wav = o) = darkness); and pa‘neach = (according to Fürst:) in Pihel: to discover, to brighten up, to make clear, what comes down to about the earlier explanation from Coptic. Prof.

Pascal Vernus, in his Dictionnaire amoureux de l'Égypte pharaonique, éditions Plon, 2009, (ISBN 978-2-259-19091-6), p. 513-4, explains the Egyptian name Zaphnath-paneah as corresponding with the Egyptian name Djed-panotcher-ioufânkh - Le-dieu-a-dit-qu’il-vivra - The God has said that he shall live. Djed, he says, is the past tense of the verb to speak; transformed to Tsa in Hebrew, for the d of Djed had disappeared from the pronunciation already for long. Normally, then follows the name of the God; Panotcher here is

‘God’ in general, to do justice to Joseph’s monotheism. And iouf is put into Hebrew in the form ph; the prefix of the 3e futurum, third person singular; the personal pronoun -f, he, refers to the carrier of the name. Finally:

ânkh, translated to neach in Hebrew, is the verb **to live**, in the infinitive after the prefix iouf. This explanation and translation I find very remarkable, because the God of the Bible is notorious: (1) for His speaking with authority, and (2) for His living / being there – the old verb hawah that is connected to the glorious Name YaHUaH. The explanation from the old signs adds to that a remarkable association which any Semite could have with this name.

נח:(NCh) H5146 נח נֹחַ Noach Noah (46x)

תך(tₕK) (lead, help, decent)

:turtledove: [Unknown connection to root;] [ms: rt]

תר][freq. 19] |kjv: row, border, estate, turn, turtledove|

H8449 תור תּוֹר towr turtledove (9x), turtle (5x)II. תּוֹר , תֹּר

תֹּר , תּוֹר (**tr**)

noun feminine Leviticus 5:7 (**masculine**Leviticus 14:30) **turtle-dove** (onomatopoetic); — absolute תֹּר Genesis 15:9 (J; + גּוֹזָל)

H8432 תוך תָּוֶךְ tavek midst (209x), among (140x), within (20x), middle (7x),

H8432 **תָּוֶךְ** tāvek midst, among, within, middle, in, between, therein, through, into, misc

H8484 תִּיכוֹן tîḵôn middle, middlemost, midst
2507
Definition
Brown-Driver-Briggs'

1) (*Pual*) to be led, be assembled

1a) meaning wholly dubious

2) (*CLBL*) (*Pu*) to lay down, recline

Ancient Hebrew Lexicon Definitions

AHL#1494) kt (תכ TK) AC: Bend CO: Middle AB: ?: The pictograph t is a picture of two crossed sticks representing a mark, the k is a picture of a bent palm. Combined these mean "mark of the palm". The lines or marks in the center of the palm are formed by the bending of the palm. A bending in the middle, the center of something.

B) kkt (תככ TKK) AC: Bend CO: ? AB: ?

N^{m}) kkt (תככ TKK) - Oppressor: One who bends the will of another. KJV (1): deceitful - Strongs: H8501 (תְּכָכִים)

F) kte (התכ HTK) AC: Melt CO: ? AB: ?: [Unknown meaning;]

ec^{m}) kftie (היתוכ HYTWK) - Melted: [Unknown connection to root;] KJV (1): melted - Strongs: H2046 (הִתּוּךְ)

H) ekt (תכה TKH) AC: Lead CO: ? AB: ?: The leading of a tame animal whose will has been bent.

V) ekt (תכה TKH) - Lead: **To lead by the hand.** KJV (1): *(vf: Pual)* sat - Strongs: H8497 (תָּכָה)

J) kft (תוכ TWK) AC: ? CO: Middle AB: ?

N^{m}) kft (תוכ TWK) - Middle: KJV (415): midst, among, within, middle, in, between, through, into - Strongs: H8432 (תָּוֶךְ)

f^{m}) ikft (יתוכ TWKY) - Tukiy: An unknown animal. KJV (2): peacock - Strongs: H8500 (תּוּכִי)

M) kit (תיכ TYK) AC: ? CO: Middle AB: ?

j^{m}) nfkit (תיכונ TYKWN) - Middle: KJV (11): middle, middlemost, midst - Strongs: H8484 (תִּיכֹן)

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Gesenius' Hebrew and Chaldee Definition

תָּכָה not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, to lean upon, to lie down; compare the Arab. تكاء Conj. VIII.

Paul. Deuteronomy 33:3, וְהֵם תֻּכּוּ לְרַגְלֶךָ “and they (the Israelites) lay down at thy feet,” i.e. at the foot of mount Sinai. Some prefer reading תָּכוּ remain (from the root תּוּךְ Syr. to remain).

I. תְּכוּנָה fem. (from the root כּוּן) a place, Job 23:3.

II. תְּכוּנָה f. (from the root תָּכַן)

(1) arrangement, disposition, structure, Ezekiel 43:11, i.q. תָּכְנִית Ezekiel 43:10.

(2) splendid equipment, Nahum 2:10. Compare תָּכְנִית No. 2.

תָּכָה not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, to lean upon, to lie down; 放下(lay down)compare the Arab. تكاء Conj. VIII.

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H8497

Original Word
תָּכָה
Translit
tâkâh
Phonetic
taw-kaw'
Translation
KJV: **down** NAS: followed HCS: assemble ESV: sit down BSB: followed WEB: They sat down
to strew :spread the seed
動詞）從固體變成液體，液化，傾倒 (**strew**)，加熱直到變成液體，熔化，解凍，溶解，加入，蒸餾,Stratos comes from the same Proto-Indo-European root meaning "to spread" that gave English **strew** and straw, something that was once strewn across the floors ...

dotless shin was represented as sin, spotted by Oliver Glanz

H3564 subs **כּוּר** kûwr koor smelting-pot,

tkwp תכוף

Strong's Number **H8502** matches the Hebrew תִּכְלָה (*tiḵlâ*),, hope, perfection which occurs 1 times in 1 verses in the **WLC Hebrew**.

H8504 תְּכֵלֶת

in Exodus (P) of hangings of tabernacle, ephod, (the cloth, flesh of the tent, palace)

1פ

תרת (TaKa) f.n. 1 capital of a **pillar** (lit. 'that which surrounds or crowns the top')• 2 nh corolla (botany). 3 nh **head**line (in a newspaper). [From דחכ (= to sur- 1כ round, to crown).]

Derivative: |תדו־ו

Deu 33:3

Yea, H637 he loved H2245 the people; H5971 all his saints H6918 *are* in thy hand: H3027 and they sat down H8497 at thy feet; H7272 *every one* shall receive H5375 of thy words. H1703

Ark H8392 תבה תֵּבָה tebah ark (28x).

Tav=cross,covenant, B=house

1494)

1028))F (בה) BH) ac: Need co: Box ab:?: An empty space needing to be filled.
This root is closely related to בא **(AB) and** בי **(YB) (eng: be - as something that exists filling a void)**
A))F ()F BH) ac: ? co: Box ab: ?: A void within

Noah

(נח) Action: Guide, Rest, Sigh, Deposit Object: Rest Abstract: Comfort Definition: The shepherd would guide his flock to a place of water. Here is water for drinking as well as green grass for pasturing. Once the flock arrives, they are free to rest after the long journey. A guided journey to a place of rest. A sigh of rest. Ancient Hebrew: The pictograph

is a picture of a seed representing continuance, the is a picture of a wall that separates the inside from the outside. Combined these mean "continue outside".延續，protect the seed of God

H1307) ,R (,R NHh) ac: Guide co: Rest ab: ?: The pictograph R is a picture of a seed representing continuance, the L is a picture of a wall that separates the inside from the outside. Combined these mean "continue outside". The shepherd would guide his flock to a place of water. Here is water for drinking as well as green grass for pasturing. Once the flock arrives, they are free to rest after the long journey. A guided journey to a place of rest. A sigh of rest. (eng: night - from the German nocht, as the time of rest

Ark of covenant 約櫃

REV:14:14

14 Then I saw another surprising thing. It was a white cloud, and on the cloud someone was sittin g who looked like the Son of Man. He was wearing a golden crown on his head

T= cross, covenant; kaf= Palm tree

תך TK) **ab: ?**something.bending in the middle, the center of

ac: Bend co: Middle (hole)
ab: ?: The pictograph X is a picture of two crossed sticks representing a mark, the

is a picture of a bent palm. Combined these mean "mark of the palm". The lines or marks in the center of the palm are formed by the bending of the palm.

(תך) Action: Bend, Melt, Lead Object: Middle Definition: The lines or marks in the center of the palm are formed by the bending of the palm. A bending in the middle,

the center of something. Ancient Hebrew: The pictograph is a picture of two crossed sticks representing a mark, the is a picture of a bent palm. Combined these mean "mark of the palm"

isaiah49:16 ***For {Look!} I've sketched your walls on My hands,(the*** **palm)** ***So that you are always before Me.*** **17** ***Thus, what was demolished will soon be rebuilt, And those who destroyed you will soon be destroyed!'***

The word palm means "the hand," so palm trees are often associated with hand-like shapes.

tmr
Common Semitic noun **tam(a)r-*, palm-tree, dates.

1. **Tamar, from Hebrew *tāmār*, palm-tree.**
2. **tamarind, from Arabic *tamr hindī*, dates of India, from *tamr*, dates.**

rḥ
Common Semitic noun **raḥt-*, hand, palm of the hand (-t-*, feminine suffix).**

racket[1], from Arabic *rāḥat*, bound form of *rāḥa*, palm of the hand.

שׁחת (תכה TKH) ac: **Lead** co: **?**
?: The leading of a tame animal
ose will has been bent.
V) שׁחת (תכה T-KH) — **Lead:**
To lead by the hand. [freq. 1]
(vf: Pual) |kjv: sat| {str: 8497}
שׁחת (תוך TWK) ac: **?** co: **Middle**

the ARK † תֵּבָה noun feminine ark

T = cross ; k= palm tree ; += **the savious cross of Ark Noah**

Gen 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Deuteronomy 10:8–9 (cf. 18:1–8). Not long after Aaron's death,

"the LORD set apart the tribe of Levi to carry **the ark of the covenant of the LORD,** to stand before the LORD to minister to him, and to bless in his name, to this day. Therefore, Levi has no allotment or inheritance with his kindred; the LORD is his inheritance, as 2 English translations of biblical passages are from the NRSV. the LORD your God promised him."

kaph(open palm of hand,10,cross)=(raised) hand (of authority), wing to bless, to tame, set after one's hand, to allow, to cover, to reign,

Ezekiel 20:34), where we read:
8 And YaHUaH brought us forth out of Egypt with a mighty hand, and with an outstretched arm [cf. the kaph, sign of His power/might, and the yod, sign of His dedication to work something out],

The second person (in the Bible: Israel to whom God spoke) being the recipient of the blessing or protection, the *kaph* as suffix stands for 'you'. As prefix I also think of blessing those who are not present; for example: '... as/like the blessed Moses ...' - which came to stand for a comparison in general. The *word* כַּף - ⬭𓎛 - *kaph* is the *hollow* (⬭ / פ; see further on) of the hand (Akkadian: *kappu*), though there is an additional reading, which is also related to another literal meaning of the symbols: a strong (or commanding - 𓎛) wind (⬭) that makes everything in nature (reed, trees, even people) *to bend* (compare words like כפף and כפה).

suffix=stand for, support, help, protector
preffix= blessing

Strong wind create everything in nature to bend (順服， obey）
,
rough,abundant,powerful,strong,rich

αδρός aðro.ς

[R4141] תכן (verb｜estimate)

[H8505] **תָּכַן** (TaK , verb｜regulate)

adjective, pu“al, participle (passive), unknown, masculine, singular, absolute

H8505 "原始根；平衡，即測量（按重量或尺寸）；比喻地安排，均衡，通過水平的想法（心理估計，測試）： - 承受，指導，成為（[un-]）平等，衡量，思考，告訴，稱重。

H5413

תך

נָתַךְ (nâ**thak**｜naw-thak'｜verb｜**pour forth)**

[Heb] נָתַךְ ETCBC: נתך [R1959] (verb｜
pour) OSHL: n.gf.aa TWOT: 1442 GK: H5988 Greek: δακρύω
[G1145], ἐκκαίω [G1572], ἐκχέω [G1632], ἐπέρχομαι [G1904], τήκω [G5080]

Strong's: to **flow forth** (literally or figuratively); by implication, to liquify

KJV: drop, gather (together), melt, pour (forth, out).

H5413 : **תך**נ

nâthak

naw-thak'

A primitive root; to 向前流動
(literally or figuratively); by implication to *liquefy:* - drop, gather (together), melt, pour (forth, out).

תכ

H8497

תָּכָה (tâkâh｜**t**aw-**k**aw'｜verb｜strew)

[Heb] תָּכָה ETCBC: תכה [R3495] (verb｜ [uncertain]) OSHL: w.ao.aa TWOT: 2507 GK: H9413

Derivation: a primitive root;

Strong's: to strew, i.e. encamp, KJV: sit down.

G1632

ἐκχέω ekcheō 16x

also formed as ἐκχύννομαι (11x), to Rev_16:1-3;

to shed blood, Mat_26:28; Mar_14:24;

pass. to gush out, Act_1:18; to spill, scatter, Mat_9:17; Joh_2:15;

met. to give largely, bestow liberally 慷慨地給予

, Act_2:17-18; Act_2:33; Act_10:45;

pass. to rush headlong into anything, be abandoned to, Jud_1:11 pour out; shed.

ἐκχύννομαι ekchunnomai 11x

some list as the active ἐκχύννω; see ἐκχέω (G1772) pour out; shed.

4. על

yL- / yL' (ALY)

Ayin (y)=eye,70, watch ,experince

Lamed (7)=shephered ,teacher, 30

((Yod (') =arm, hand (to instrut), 10))

=על

1 upon, over, on to Com. --(a) lit. Com. --(b) fig. Com.

2 against, over against Com. --(a) by (in measurements) Gal. (a.1) see *ʕl ḥd kmh wkmh* Gal.
3 toward, to Com. --(a) next to, alongside, at Com. (a.1) together with Com. (a.2) during (time period = Greek ἐπί) Palm, Nab, Hat, Jud. (a.3) in addition to Syr, JBA.
4 about, concerning Com. --(a) for, on behalf of BA-Ez, Palm, Hat, ParthMA. --(b) according to Syr, JBA. (b.1) על ד : according to the opinion of Gal. --(c) w. pronominal suffixes : woe upon me, you etc. Man. --(d) because of BA-Ez, Qum, JLAtg, Syr. --(e) using, by means of (?) JBA. (e.1) with (as an

alternative to *b_* in adverbial constructions) CPA.
5 of obligation: owed by, responsible for OA-East, OfAGen, PTA, Sam. --(a) w. infinitive : to be obligated to ... JLAtg.
6 governing the indirect obj. of verbal ideas in each of the various meanings Com.
7 as the first element of compound prepositions, conjunctions, and adverbs Com. --(a) prepositions Com. --(b) conjunctions Com. --(c) adverbs Com.

H5923 עֹל על `ol yoke (40x).桎梏

Homographs: H5920, H5921, H5922

H5920 עַל על `al above (3x), most High (2x), on high (1x). Homophones: H5921 Homographs: H5923

- H5921 עַל על `al upon, in, on, over, by, for, both, beyond, through, throughout, against, beside, forth, off, from off. Homophones: H5920 Homographs: H5923
    - H5922 עַל על `al (Aramaic) upon (19x), over (13x), unto (9x), against (7x), concerning (6x), in (6x), for (4x), unto me (4x), about (3x), in him (3x)

' על

Paleo Hebrew:

1357) 0S (0S **AhL**) (על AhL) ac: **Work** co:**Yoke** ab: ?:

The pictograph S is a
picture of they eye representing knowledge and experience,

the P is a picture of a shepherd staff or yoke. Combined these mean

"experience the staff".

The yoke,軛 a staff is lifted over the shoulder, is attached to the oxen for performing work. (eng: collar - with the exchange of the sound of the **ayin** with the c and the additional r) A) 0S (0S AhL) ac: Raise co: ? ab: ? Nm) 0S (0S AhL) — I. Above: [df: lwe] II. Upon: [Hebrew and Aramaic] [freq. 152] |kjv: above, high, upon, in, on, over, by, for, both, beyond, through, throughout, against, beside, forth, off, from| {str: 5920, 5921, 5922}

, על : yL

Ayin (y)=eye,70, watch ,experince

Lamed (7)=shephered ,teacher, 30

5. 5973**עִמָּךְ** [e]ʻim·mə·**kā**

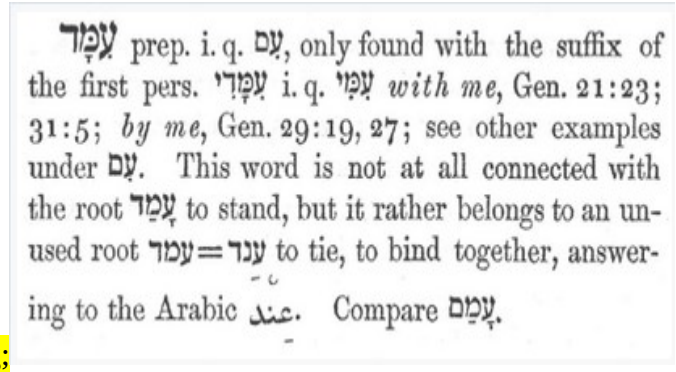
עִמָּךְ with you, **H5975 unto him that stood (help), establish**

H5582 סָעַד סעד ca`ad comfort (3x), strengthen (3x), hold me up (3x), upholden (1x), establish (1x), refresh (1x).

- H4552 מִסְעָד מסעד mic`ad pillars (1x).
- H5583 סְעַד סעד c@`ad (Aramaic) helping (1x).

To support, uphold, assist, sustain, help, stay, strengthen, fortify ▶ eat, dine, feast, refresh by food **סעד**

Strong's Hebrew: 4478. מָן (man) -- manna



עִמָּד prep. i. q. עִם, only found with the suffix of the first pers. עִמָּדִי i. q. עִמִּי *with me*, Gen. 21:23; 31:5; *by me*, Gen. 29:19, 27; see other examples under עִם. This word is not at all connected with the root עָמַד to stand, but it rather belongs to an unused root עמר = ענד to tie, to bind together, answering to the Arabic عند. Compare עֲמָמִים.

connotation of helping;

With the help of (= Greek σύν);.. support & stand by side,'to **aid** by manna of knowlege

H1909 הדדעזר hădadʻezer had-ad-eh'-zer From H1908 and H5828; Hadad (is his) help; Hadadezer, a Syrian king: - Hadadezer. Compare H1928. - Strong's Hebrew Concordance, Dictionary, Lexicon.

Strong's Hebrew: 1909. הֲדַדְעֶזֶר (Hadadezer)

G1909: mercy

Previous Strong's #H5974 Next Strong's #H5976

Do not mix the D (short) and K (long)

H5975

עמד

ʻâmad

aw-mad'

A primitive root; to *stand*, in various relations (literally and figuratively, intransitively and transitively)

KJV Usage: abide (behind), appoint, arise, cease, confirm, continue, dwell, be employed, endure, establish, leave, make, ordain, be [over], place, (be) present (self), raise up, remain, repair, + serve, set (forth, over, -tle, up), (make to, make to be at a, with-) stand (by, fast, firm, still, up), (be at a) stay (up), tarry.

BDB6128

עמד

1. to stand, remain, endure, take one's stand
a. (Qal)
1. to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of
2. to stand still, stop (moving or doing), cease
3. to tarry, delay, remain, continue, abide, endure, persist, be steadfast
4. to make a stand, hold one's ground
5. to stand upright, remain standing, stand up, rise, be erect, be upright
6. to arise, appear, come on the scene, stand forth, appear, rise up or against
7. to stand with, take one's stand, be appointed, grow flat, grow insipid
b. (Hiphil)
1. to station, set
2. to cause to stand firm, maintain
3. to cause to stand up, cause to set up, erect
4. to present (one) before (king)
5. to appoint, ordain, establish
c. (Hophal) to be presented, be caused to stand, be stood before
Origin: a primitive root
TWOT: 1637
Parts of Speech: Verb

Gen:21:22 : Abimelech came with Phicol, his army commander, to visit Abraham. “God is obviously **(with you, helping you)** in everything you do,” Abimelech said.

21:22 וַיְהִי בָּעֵת הַהִוא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים **עִמְּךָ** בְּכֹל אֲשֶׁר־

with you **h5973** **עִמְּךָ,**

ʿimāk s, Peotect by Hand(kaph)

6.

עַל (.L.A.V aw)

Vav= nail ,secure

Ayin=eye, watch

Lamed= teach, sherphd

עִירʿîyr

H5894 עִיר עיר `iyr **(Aramaic)** watcher (3x). (**guard**)

https://biblehub.com/interlinear/daniel/9-24.htm

https://biblehub.com/interlinear/daniel/9-24.htm

עין
ʿayin
ah'-yin
Probably a primitive word; an *eye* (literally or figuratively); by analogy a *fountain* (as the *eye* of the landscape)

KJV Usage: affliction, outward appearance, + before, + think best, colour, conceit, + be content, countenance, + displease, eye ([-brow], [-d], -sight), face, + favour, fountain, furrow [from the margin], X him, + humble, knowledge, look, (+ well), X me, open (-ly), + (not) please, presence, + regard, resemblance, sight, X thee, X them, + think, X us, well, X you (-rselves).עין

1. eye
a. eye
1. of physical eye
2. as showing mental qualities
3. of mental and spiritual faculties (fig.)
2. spring, fountain
Origin: probably a primitive word

TWOT: 1612a,1613
Parts of Speech: Noun

Zechariah 4:10/Is. 62:6

CKJV_Strongs(i)

10 H936 For who has despised H3117 the day H6996 of small things? H8055 for they shall rejoice, H7200 and shall see H68 the plumb line H3027 in the hand H2216 of Zerubbabel H7651 with those seven; H5869 they are the eyes (watcher)H3068 of the Lord,

H7751 which run to and forth H776 through the whole earth.

Enoch: 20^ 'the holy angels who watch,

is rdkib or 'watcher' in the Koran, 50'^,

CKJV_Strongs(i)
13 H1934 I saw H2376 in the visions H7217 of my head H5922 upon H4903 my bed, H431 and, behold, H5894 a watcher H6922 and a holy one
H5182 came down H4481 from H8065 heaven;

H5182:

[R7957] תחנ (verb | come down)

נחת

n e **ch**ath

[H5182] נָחַת (verb | **descend**)

verb, af'el, imperative, second person, masculine, singular

נחת

H5182: n e **ch**ath

nekh-ath'

(Chaldee); corresponding to H5181; to *descend* ; causatively, to *bring away* , *deposit* , *depose:* - carry, come down, depose, lay up, place.

LXX related word(s) :G649 apo stello G2749 keimai G2702 kata phero

H5181 :נחת

nâchath

naw-khath'

A primitive root; to *sink* , that is, *descend* ; causatively, to *press* or ***lead*** down: - be broken, (cause to) come down, enter, go down, press sore, settle, stick fast.

H5148:

נחה

nâchâh

naw-khaw'

A primitive root; to *guide* ; by implication to *transport* (into exile, or as colonists): - bestow, bring, govern, guide, lead (forth), put, straiten.

7. (RyI)עִיר A:N-M watcher 1) waking, watchful, wakeful one, watcher, angel

Is 62:6

CKJV_Strongs(i)

6 H6485 I have set H8104 watchmen H2346 upon your walls, H3389 O Jerusalem, H8548 *which* shall never H2814 hold their peace H3117 day H3915 nor night: H2142 you that make mention H3068 of the Lord, H1824 keep not silence

H8104: שמר

שבעים שבעים נחתך על עמך ועל עיר

Romanize: shb'eym shb'eym nhtk 'el 'emk v'el 'eyr

.....

Davar=דבר

Dan 9:12

(Alep)

ויקם את דבריו (דברו) אשר **דבר** עלינו ועל שפטינו אשר שפטונו—להביא עלינו רעה גדלה אשר לא נעשתה תחת כל השמים כאשר נעשתה בירושלם

(Tynd) (DRC)
And he hath confirmed his **words** which he spoke against us,

Dan 9:23

(Alep)
בתחלת תחנוניך יצא דבר ואני באתי להגיד—כי חמודות אתה ובין בדבר והבן במראה

Dan 9:25

(Alep)
ותדע ותשכל מן מצא דבר להשיב ולבנות ירושלם עד משיח נגיד—שבעים שבעה ושבעים ששים ושנים תשוב ונבנתה רחוב וחרוץ ובצוק העתים

Dan 9:2

(Alep)
בשנת אחת למלכו אני דניאל בינתי בספרים מספר השנים אשר היה דבר יהוה אל ירמיה הנביא למלאות לחרבות ירושלם שבעים שנה

(Tynd) (DRC)
The first year of his reign I, Daniel, understood by books the number of the years, concerning which the word of the Lord came to Jeremias, the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

Dan 7:28 BHS

מלתא אנה דניאל שגיא רעיוני יבהלנני וזיו ישתנון עלי ומלתא בלבי נטרת׃ ף **עד־ כה סופא די־**

Alep:

{פ} עד כה סופא די מלתא אנה דניאל שגיא רעיוני יבהלנני וזיו ישתנון עלי ומלתא בלבי נטרת

Compare 9:24

על־עמך ועל־

(עד) **Action:** Slice **Object:** Menstruation, Kid

(fem., עד) **Translation:** MENSTRUATION **KJV Translations:** filthy **Strong's Hebrew #:** h.5708

(hDA) עָדָה

傳遞，前進

H5703 עד(AD) Forever in the future ,perpetuity

(עד) **Action:** Adorn, Meet **Object:** Trappings **Abstract:** Witness, Appointment **Definition:** As coming to a tent of meeting and entering in. A place, time or event that is repeated again and again. **Ancient Hebrew:** The pictograph is a picture of the eye, the is a picture of the door. Combined these mean "see the door".

(fem., עד / eyd) **Translation: WITNESS Definition:** Attestation of a fact or event. An object, person or group that affords evidence. **Relationship to Root:** An event or person's testimony recounting another event or person. **KJV Translations:** witness **Strong's Hebrew #:** h.5707

(masc., עד / ad) **Translation:** UNTIL **Definition:** The conclusion of a determinate period of time. Also, again; a repetition of time, either definite or indefinite; another time; once more. **Alternate Translations:** again; also; as far as; as well as; before; beyond; by; concerning; even; for; unto; still (when followed by the word "**IN.THIS.WAY**") **KJV Translations:** ever, everlasting, end, evermore, old, perpetually, by, as, when, how, yet, till, until, unto, for, to, but, on, within **Strong's Hebrew #:** h.5703, h.5704 **Strong's Aramaic #:** a.5705

(fem., עדה / ey-dah) **Translation:** COMPANY **Definition:** A group of persons or things for carrying on a project or undertaking; a group with a common testimony. May also mean a witness or testimony. **Alternate Translations:** witness **KJV Translations:** congregation, company, assembly, multitude, people, swarm, testimony, witness **Strong's Hebrew #:** h.5712, h.5713

(כה) **Action:** Burn, Dim, Sad **Object:** Brand **Abstract:** Dimness **Definition:** The burning of the skin. **Relationships:** Related to כי

(כי) **Action:** Burn **Relationships:** Related to כה.

(masc., כי) **Translation:** BURNING **KJV Translations:** burning **Strong's Hebrew #:** h.3587

(סוף) **Definition:** Reeds and weeds (including papyrus) grow at the edge, or lip, of ponds and stream.

(common, סוף) **Translation:** CONSUME (V) **Definition:** [To be verified] To eat with the lips. **KJV Translations:** consume, end, perish **Strong's Hebrew #:** h.5486 **Strong's Aramaic #:** a.5487

(masc., סוף / suph) **Translation:** REEDS **Definition:** The plants that grow at the edge, or lip, of a river or pond. This word can also mean the edge or conclusion of something. **KJV Translations:** flags, weeds, end, conclusion, hind **Strong's Hebrew #:** h.5488, h.5490 **Strong's Aramaic #:** a.5491

(fem., סופה) **Translation:** WHIRLWIND **Definition:** A circling wind that devours what is on the land in its mouth. **KJV Translations:** whirlwind, storm, sea, tempest **Strong's Hebrew #:** h.5492

סופא(APVSa) H5492

פ=wind,blow by mouth

אAleph/Tau (Tav) as a Covenant Mark (Sign) of our Elohim (Alahym

Leader, strengh,

root עלם meaning hidden or obscure (hard to understand)

מְלַל (me.lal) 'to speak' (H4449)

מלאכה *melakhah* [H:4399],

מלא *ma-la* Fill (verb) ,To occupy to the full capacity. The piel (intensive) form means "fulfill Strong's Number: H 4390

H1767 **די** דַּי day enough (6x), sufficient (5x),

(די) **Action:** Saturate **Object:** Ink **Abstract:** Sufficient **Definition:** Something that is completely filled.

(masc., די / dai) **Translation:** SUFFICIENT **Definition:** An amount that is not lacking. What is enough. **KJV Translations:** enough, sufficient **Strong's Hebrew #:** h.1767

(masc., מדי) **Translation:** SUFFICIENT **Definition:** [To be verified] What is enough. **KJV Translations:** sufficiently **Strong's Hebrew #:** h.4078

(masc., דיו) **Translation:** INK **Definition:** [To be verified] Ink A liquid that saturates. **KJV Translations:** ink **Strong's Hebrew #:** h.1773

Brown-Driver-Briggs
דִּי **particle of relation**, **who, which, that**, used also as

mark of Genitive and

conjunction that, because (Aramaic of Nineveh, Babylonian, Zinjirli, Nerab, Cilicia, Têma, Egypt, ין (Lzb[267. 446] RES[361] S-C[Pap. A 2] +); Nabataean, Palmyrene די; 𐡃7 דְּ (except in compounds, as דִּילִי *mine*,

דִּילֵיהּ *his*); Samaritan ; Syriac ; Ethiopic *za:* of same origin as

Arabic *possessor of* [compare below Biblical Hebrew זֶה].

Properly a demonstrative *that* [compare זֶה; in Ethiopic *ze* is 'this', *za* 'which']; but this being referred by usage to something preceding becomes equivalent to the relative *who, which*, used, however, more widely than Hebrew אֲשֶׁר); —

1 as **rel.** *who, which* (construed like אֲשֶׁר): a. Jeremiah 10:11; Daniel 2:11 דִּי מְדָרֵהוֹן *whose* dwelling, Daniel 2:24 דִּי מַנִּי מַלְכָּא *whom* the king had appointed, Daniel 2:26 דִּי שְׁמֵהּ בּ *whose* name was B., Daniel 4:5; Daniel 5:12,23, etc.; = *that which* Daniel 2:23; = *him that* Ezra 7:25; Ezra 6:15; Daniel 7:17 דִּי אִנּוּן אַרְבַּע *which* are four (see אִנּוּן). Following pronoun of 2 person (compare אֲשֶׁר

3), Daniel 2:37 thou, O king ..., דִּי יְהַב לָךְ *to whom*... hath given, Daniel 4:19; Daniel 4:6 *as to whom* I know, etc. (compare אֲשֶׁר

4d *end*). Sq. תַּמָּה = *where* Ezra 6:1, so דִּי alone Ezra 6:3; Daniel 2:38; of time, בְּעִדָּנָא דִּי at the time *when*, etc., Daniel 3:5,15. With the predicate an infinitive with לְ, Daniel 6:9 כְּתָבָא דִּי לָא לְהַשְׁנָיָה *which* is not to be changed, Ezra 6:8; a place- or other determination, Daniel 3:20 valiant men בְּחֵילֵהּ *that* were in his army, Daniel 5:2 הֵיכְלָא דִּי בִירוּשְׁלֶם, Daniel 7:20; Ezra 4:24; Ezra 5:6; Ezra 6:2,6; compare Daniel 2:25; Daniel 5:13; Daniel 7:7; Ezra 7:23. דִּי לָא = *without*, Ezra 6:9; Ezra 7:22 (so דְּלָא ᵑ7 Genesis 15:2; Exodus 21:11); compare Daniel 2:34,45. **b.** דִּי מָה, דִּי מָן (compare in late Hebrew מַה 1, מַהשֶּׁ'**e** *b*) *whoever, whatever*, so Daniel 3:6,11 (מִן)דִּי לָא יִפֻּל *whoever* does not fall down, Daniel 4:14 לְמָן דִּי יְצַבֵּא to *whomsoever* he willeth, Daniel 4:22; Daniel 4:29; Daniel 5:21; דִּי מָה *whatever* (or simply *what*), Daniel 2:28 מָה דִּי לֶהֱוֵא what will be, Daniel 2:29; Daniel 2:29; Daniel 2:45; Ezra 6:8; Ezra 7:18. — compare K§ 103. **2** as

mark of the Genitive, Daniel 2:15 שׁליטא די מלכא properly the captain, *that of* the king = *the king's*

captain (a Genuine Aramaic idiom: so ᵑ7 דְּ, Syriac constantly),

Daniel 2:19; Daniel 2:25; Daniel 2:49 #NAME? Ezra 4:15; Ezra 5:2, etc.,

or in the absolute state (undetermined), Daniel 5:5; Daniel 7:4,9,10 נְהַר דִּי נוּר;

or it may have a pleonastic suffix, Daniel 2:20 שְׁמֵהּ דִּי אֱלָהָא literally his name, *that of* God = *God's name*, Daniel 2:44; Daniel 3:8,25,26; Daniel 4:23, etc. (so also ᵑ7 Syriac).

To circumscribe an adjective, especially in specification of the *material:* Daniel 2:38 thou art רֵאשָׁה דִּי דַהֲבָא the head of gold, Daniel 2:39; Daniel 3:1; Daniel 5:7,16; Ezra 5:14; Ezra 6:4 +; as predicate Daniel 2:32 רֵאשֵׁהּ דִּי דְהַב טָב his head (was) *of* fine gold, Daniel 2:33; Daniel 7:19;

with a pronoun Daniel 2:20 wisdom and might דִּילֵּהּ הִיא are *his*; compare Daniel 6:27 וּמַלְכוּתֵהּ דִּילָּא תִתְחַבַּל his kingdom (is one) which shall not be destroyed, Daniel 7:14. — See further K§ 81. **3** as

conjunction (compare 8 אֲשֶׁר):

a. *that (quod)*, after verbs of knowing, Daniel 2:8,9, seeing Daniel 2:45; Daniel 3:27, hearing Daniel 5:14, etc.; introducing the subject of a sentence, יְדִיעַ ׳ דִּי Daniel 3:18; Ezra 4:13; Daniel 2:47 מִן־קְשֹׁט דִּי ׳ True is it *that* . . . (compare אָמְנָם כִּי Job 12:2).

b. = *in that, inasmuch as, whereas:* Daniel 2:41 and *whereas* (דִּי) thou sawest, etc. . . . it shall be adivided kingdom, Daniel 2:43; Daniel 4:20; Daniel 4:23; as a connecting link$ = *seeing that, because, for* (compare 8 אֲשֶׁר**c**) Daniel 2:9,20b; Daniel 2:23b; Daniel 2:47b; Daniel 4:15; Daniel 6:24b.

c. *that (ut)*, after verbs of asking Daniel 2:16, commanding Daniel 3:10,29, expressing a purpose Daniel 4:3; Daniel 5:15; Ezra 4:15; Ezra 6:10 +; דִּי לָא *that not (ne)* Daniel 2:18; Daniel 3:28; Daniel 6:18 (on דִּי לְמָה *lest* Ezra 7:23, see מה).

d. prefixed to direct narr. (like 1 כִּי**b**, and sometimes 8 אֲשֶׁר**a** γ, and ὅτι *recitativum*), Daniel 2:25 and said thus unto him דִּי־הַשְׁכַּחַת (that) I have found, etc., Daniel 5:7; Daniel 6:6; Daniel 6:14.

4 with prepositions and other prefixes:

a. כְּ דִי (like Hebrew כַּאֲשֶׁר; so Egyptian Aramaic כזי, Palmyrene, Nabataean כדי, Lzb293 SACG1 62, 63

Cooke369b RES:361; 7ᵗᵘ כַּד, Syriac); *a according as*, Daniel 2:43; *b. so soon as, when*, Daniel 3:7; Daniel 5:20; Daniel 6:11; Daniel 6:15.

b. מִן־דִּי: *a. because that*, Daniel 3:22; Ezra 5:12 (compare מֵאֲשֶׁר Isaiah 43:4); *b. from* (the time) *that, after (ex quo)*, Daniel 4:23; Ezra 4:23.

c. עַד דִּי *until*, Daniel 2:9,34; Daniel 4:30; Daniel 7:22; = *ere that* Daniel 6:25.

d. עַל דִּי Daniel 3:19 is not a conjunction, but means *above that which* ...

e. for עַל דִּבְרַת דִּי and כָּל־קֳבֵל דִּי see [דִּבְרָה] and קֳבֵל.

כְּ **particle like, as, about** (Biblical Hebrew כְּ, q. v.); — *like, as* Daniel 2:40 תַּקִּיפָא כְּפַרְזְלָא, Daniel 4:5; Daniel 4:32; Daniel 5:1 +; *according to* Daniel 4:32 וּכְּ מִצְבְּיֵהּ עָכֵד and *according* to his will he doeth, Ezra 6:9,18 +; *about* (as Biblical Hebrew **1a:** compare Zinjirli Lzb444 [ן] כשלשן מלכ), Daniel 4:16 כְּשָׁעָה חֲדָה, Daniel 6:1; with infinitive (Biblical Hebrew **3b**), Daniel 6:21 וּכְ מִקְרְנֵהּ לְגֻבָּא and *as* he drew near, etc. Cpds.: — כְּ דִי and כִּדְנָה, see דִּי and כַּחֲדָה ;דָּאנה; *together*, see חַד (sub אחד).

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דִּי H1767 Enio R. Mueller（YudD)

(1) noun

(a) Quantity -- Quantity
דַּי = state of being sufficient in quantity for a given purpose -- sufficiency; enough (Exod 36:5; 36:7; Lev 5:7; 12:8; 25:26,28; Deut 15:8,2; Neh 5:8; Prov 25:16; 27:27; Isa 40:16; 40:16; Jer 49:9; 51:58 ... [all])

show/hide grammatical meanings

(b) Quantity -- Quantity
כְּדַי = state of being more abundant than desirable -- in plenty (Esth 1:18 [all])

(c) Quantity -- Quantity
עַד־בְּלִי־דַי = state of abundance to the extent that the quantity exceeds the available room -- overflowing (Mal 3:10 [all])

(d) Quantity -- Quantity
לְמַדַּי ... לֹא expression indicating that the number of people engaging in a certain event is insufficient to achieve its purpose -- not ... in sufficient number (2Chr 30:3 [all])

(e) Description
כְּדֵי linker denoting a comparative relationship between two events -- like; as (Judg 6:5 [all])

(f) Occurrence
בְּדֵי linker denoting a habitual circumstantial relationship between two events -- at each (Job 39:25 [all])

show/hide grammatical meanings

(g) Occurrence
מִדֵּי linker denoting a habitual circumstantial relationship between two events -- whenever; as often as (1Sam 1:7; 18:30; 1Kgs 14:28; 2Kgs 4:8; 2Chr 12:11; Isa 28:19; Jer 20:8; 31:20; 48:27[a] [all])

show/hide grammatical meanings

(h) Time
מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ expression indicating that a certain event is repeated every month -- new moon after new moon (Isa 66:23 [all])

(i) Time
מִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ expression indicating that a certain event is repeated every sabbath -- sabbath after sabbath (Isa 66:23 [all])

(j) Time
מִדֵּי שָׁנָה בְּשָׁנָה expression indicating that a certain event is repeated every year -- year after year (1Sam 7:16; 2Chr 24:5; Zech 14:16 [all])

° ° ° ° ° ° ° ° ° ° ° ° ° ° ° °

Dan chp: 7:

The Message Bible

Daniel 7:25 (MSG) Then he will blaspheme the High God, persecute the followers of the High God, and try to **get rid of sacred worship** and **moral practice**. God's holy people will be persecuted by him for a time, two times, half a time.

.....

The word palm means “the hand,” so palm trees are often **associated** with hand-like shapes.
H3709. kaph כַּף
動物的爪子，鞋底，甚至盤子或彈弓的碗，螺栓的把手，棕櫚樹的葉子）；象徵性地，力量——樹枝，+腳，手（（-ful），-dle，（-led）），空心，中間，手掌，爪子，力量，鞋底，勺子。

The Letter Kaf (כ) - Hebrew Today

字母卡夫（כ）

hollow palm of hand

這是 Aleph-Bet 中的第十一個字母，其數值為 20。它代表單詞 כֶּתֶר（*keter*）**冠**，它是單詞的第一個字母。

字母 *kaf* 彎曲。它代表一個 יָד כַּף（kaf *yad*）手掌，就像它的名字 – *kaf*。它的形狀像一個容器，可以容納和容納裡面的東西。因此，據說名字中有 *字母 kaf* 的 人是能夠處理生活中的困難事情並知道如何容納他人的人。他們是具有良好管理技能的人，也擁有強大的財務能力。這封信的彎曲、彎曲的品質也教導一個人需要準 備好謙虛地彎曲自己並接受他人。你可能已經注意到，猶太新年吹的公羊角也是彎曲的，這表明我們必須謙卑和彎曲在世界之主面前屈服。

正如我們提到的，*字母 kaf* 代表手掌。當安息日結束時，有一個簡短的宗教儀式，稱為 הַבְדָלָה（*havdalah*）。這個儀式分為安息日和普通的工作日。*哈夫達拉*包括三個祝福，其中第三個，涉及使用蠟燭。這種祝福包括感謝上帝的火。有一種習慣，將手掌伸向蠟燭的光，並打開和關閉它們。這彷彿在說，張開的手代表**安息日**的平靜和安寧，合攏的手代表一周的辛勤工作。我們正準備離開寧靜，回到繁忙的工作世界。

字母 *kaf* 也有最終的字母形式（當它出現在單詞的**末尾時**）。它**不是彎曲**的，而是**垂直**的，**站直**的。這象徵著為朋友**謙卑和彎曲自己**的人，然後，最終，他會因此而受到尊重，變得直立和垂直。

最後，在聖經中，有一些地方有小寫字母。就像下面這節經文中的 *kaf*：“ וַיָּבֹא אַבְרָהָם לִסְפֹּד לְשָׂרָה וְלִבְכֹּתָהּ׃”（*vayavo Avraham lispod le'Sarah velivekotah*）.....亞伯拉罕來為撒拉哀慟，為她哭泣（創世記 23：2）。評論家說，小 *卡夫*表明亞伯拉罕忍住了對撒拉的哭泣。這是因為他知道她在未來的世界里值得偉大，因此，沒有公開他的痛苦，所以在他周圍的人看來，他的悲傷顯得很小。

Brenton Septuagint Translation

isaiah **65:22**

They shall by no means build, and others inhabit; and they shall by no means plant, and others eat:

for as the days of **the tree of life** shall be the days of my people, they shall long enjoy the fruits of their labours.(tree/hand)

לֹא H3808 lo They will not יִבְנוּ׀ H1129 yiv·Nu They shall not build וְאַחֵר H312 ve·'a·Cher and another יֵשֵׁב H3427 ye·Shev, inhabit לֹא H3808 lo They will not יִטְּעוּ H5193 yit·te·'U they shall not plant וְאַחֵר H312 ve·'a·Cher and another יֹאכֵל H398 yo·Chel; eat כִּי H3588 ki- For יְמֵי H3117 chi·Mei for as the days עֵץ **H6086 ha·'Etz of a tree** יְמֵי H3117 ye·Mei [are] the days מֵעַמִּי H5971 'am·Mi, of my people וּמַעֲשֵׂה H4639 u·ma·'a·Seh the work יְדֵיהֶם H3027 ye·dei·Hem of their hands יְבַלּוּ H1086 ye·val·Lu shall long enjoy בְחִירַי׃ H972 ve·chi·Rai. and mine elect

Alpha & Omega Bible

Isa 65:22 THEY SHALL BY NO MEANS BUILD, AND OTHERS INHABIT; AND THEY SHALL BY NO MEANS PLANT, AND OTHERS EAT:

FOR AS THE DAYS OF **THE TREE OF LIFE** †(Rev_22:2) SHALL BE **THE DAYS OF MY PEOPLE** [eternally], THEY SHALL LONG ENJOY THE FRUITS OF THEIR LABORS.

BHS

לֹא יִבְנוּ׀ וְאַחֵר יֵשֵׁב לֹא יִטְּעוּ וְאַחֵר יֹאכֵל כִּי כִימֵי הָעֵץ יְמֵי עַמִּי וּמַעֲשֵׂה יְדֵיהֶם יְבַלּוּ בְחִירָי

https://www.studylight.org/lexicons/eng/hebrew/3587.html

https://www.studylight.org/lexicons/eng/hebrew/3587.html

כִּי

God swearing, as חַי יְהֹוָה בִּי "by the life of God (I declare) that," 1 Samuel 20:3,

God's power, life, time, the sign of covenant, {God;s} divine fire

d.[23]*'My elected won't labor for nothing, Nor will they give birth to cursed children; For their offspring and all their descendants Will then be blessings from God.*[24]*'Before they call, I will hear them, And when they speak, I'll ask what they want.*

[25]*'Then wolves and lambs will all graze together, And lions will eat straw like the ox. The snake will eat the ground as its bread, And none will harm or destroy On My Holy Mountain,'* says Jehovah.

https://marvel.bible/index.php?text=MAB&b=23&c=65&v=22

marvel.bible

BHS

לֹא[they]+ build בְּנוּ and אַחֵר other שֵׁב[he]+ sit לֹא[they]+ plant נָטָעוּ and אַחֵר other אֵכֶל[he]+ eat **כִּי that** כִּ as **יְמֵי day** הָ the **עֵץ tree** יְמֵי day מִּעְמִי[my] people וּ and מַעֲשֵׂה deed **יְדֵיהֶם+[their] hand** יְ בַלּוּ[they]+ be worn out **בְּחִירֵי chosen**

BSB No longer will they build houses for others to inhabit, nor plant for others to eat.
For [as is] the lifetime of a tree, so will be the days of My people, and My chosen ones will fully enjoy the work of their hands.

ידיהם

Language: Hebrew
Transliteration: yĕdêyhem
H1991
הֶם abundance, wealth,

H3027

יָד [H:N-F] hand (陰莖= vigor power **生命力**)

1) hand
1a) hand (of man)
1b) strength, power (fig.)
1c) side (of land), part, portion (metaph.) (fig.)
1d) (various special, technical senses)
1d1) sign, monument
1d2) part, fractional part, share
1d3) time, repetition
1d4) axle-trees, axle
1d5) stays, support (for laver)
1d6) tenons (in tabernacle)
1d7) a phallus, a hand (meaning unsure)
1d8) wrists

יְדֵיהֶם

the abudance of vigor force

But **כְּאֶחָד** is more than **יַחְדָּו**, together. It means as one,

#
1086 (worn out)
Original Word
בָּלָה
Translit
bâlâh
Phonetic
baw-law'
Translation
KJV: waste, enjoy, consume, consumeth, old; NAS: spend, wasted, old, waste, wear, decaying, worn, away, become, consume; HCS: ones will fully enjoy, will waste away, wear out, He has worn away, wears out, oppress, will wear out, became brittle, have become shriveled up, are worn out; ESV: wore out, will decay, and make them afraid, wear out, He has worn away, I am worn out, will wear out, *, wastes away, oppress them, will fully enjoy, They spend…; BSB: out, waste away, consumed, wear out, waste, like, wasted away, worn out, worn, long enjoy; WEB: have become old, *, shall decay, shall long enjoy, waste, wasted away, shall wax old, have not grown old, I have grown old, though I am decaying, has he made old;
מַעֲשֵׂה [H:N-M] (**deed**), fruit

1) deed, work
1a) deed, thing done, act
1b) work, labour
1c) business, pursuit
1d) undertaking, enterprise
1e) achievement
1f) deeds, works (of deliverance and judgment)
1g) work, thing made
1h) work (of God)
1i) product

ימי

H6442 פְּנִימִי פנימי pĕniymiy **inner** (30x), inward (1x), within (1x).

H6438 פִּנָּה פנה pinnah corner (22x), chief

H6437 פָּנָה פנה panah turn (53x), look (42x), prepare (6x), regard (4x), respect (4x), look back (4x), turn away (2x), turn back (2x), *miscellaneous* (16x). Homographs: H6438

מְשָׁם

שָׁם refers to Jerusalem and the Holy Land

tmr
Common Semitic noun **tam(a)r-*, palm-tree, dates.

1. Tamar, from Hebrew *tāmār*, palm-tree.
2. tamarind, from Arabic *tamr hindī*, dates of India, from *tamr*, dates.
3. .....

תָּמָר
Part of Speech: Noun Masculine
Transliteration: **t**a**m**a**r**(**palm tree**)

The name Sem: שֵׁם should perhaps be שָׁם - Shem [pronounced much like Shame] (Hellenic influence may
have caused the shift from sh to s; the Greek version is Σημ). Originally, this name probably referred to ‘a water well’ or ‘source of water’ – most essential there and then, or to a source of abundance, correspond-
ing to the blessing of God over Sem’s life. If the first letter was originally a sin/samekh, the meaning would be palm trees, trees, or palm tree and water. Palm trees were very attractive because of their fruit and
other materials derived from them. Spiritually, they were a symbol of the Tree of Life

the glory of god

yad: hand
Original Word: יָד
Part of Speech: Noun Feminine
Transliteration: yad
Phonetic Spelling: (yawd)
Definition: hand (kap)

how about the palm tree pictures and carvings in the Jerusalem Temple (1 Kings 6:29-35; Ezekiel 41: 18-26)? They are not written with samekh but with a word

beginning with a tav: מתרה - tamar/
timmor(ah) [8561] . One could posit that that is because that is what they were: pictures and carvings (fully in line with the meaning of tav)! An original tav-samekh may have been conflated into **tav only.** An more plausible explanation on tamar is that it stands for a sign of water/abundance from the Other (where there were palm trees, there was water!). Still another one is suggested by

Arabic tha-mara - to bear fruit, related to old Semitic - the source of water (liquid; juice, oil, life) of the Other/other. Palm trees were a rich source of fruits, juice and oil and a symbol for the tree of life

Ezekiel 9: 4-6, where we read:
4 And YaHUaH said to him [the cherub], Go through in the midst of the city, in the midst of Jerusalem, and set a tav (cross- mark) on the foreheads of the men who are groaning and are mourning because of all the abominations that are done in her midst. 5 And He said to those

in my hearing, Go over in the city after him, and strike. Let not your eye spare, nor have pity.
6 Fully destroy old men, young men and virgins, and little children and women. But do not
come near any man on whom is the **tav (cross-mark**). And begin at My sanctuary. And they began at
the old men who were before the house.

.....

Paleo-Hebrew Dictionary

ayal [ayl]

Synonyms:

The word ayal meaning ram or a male sheep. Below you will be able to learn more about the word in A ncient Hebrew, Yiddish Hebrew, Aramaic, Greek, and much more.

Letter Meanings

Letter Meaning

(a) – ah Ox, strength, leader

(y) – ya Arm, hand, work, thrust, deed, make, throw, worship

(l) – la Staff, Goad, Control, Toward, Protect, Authority, bind, yoke, lead

Based on the meaning of the letters the word could be interpreted as:

“leader of worship of authority (power)”

“strength to make yoke”

“strength to create bind”

“strength of work to protect”

Definitions for / ayal

Language Word Transliteration Pronunciation Definition

Ābarayat ayal aw-yal mighty man, lintel, oak, post, ram, tree.

help, strength

a hart, stag, deer

English ram ram ram a male sheep.

Yiddish אַיִל ayil

eyal ah’-yil

eh-yawl’ a ram

help

a hart, stag, deer

Arabic كبش kabsh ka-besh ram

Aramaic ܐܡܪܐ lamb

Greek πρόβατον probaton prob’-at-on a sheep

Images for / ayal

ayal - ram

ayal - stag, deer

Classifications

You can continue your studies of the words by viewing Strong’s entries for:

Arauakah Ābarayat #529

Strong’s Hebrew #352 אַיִל (ayil) -

Strong’s Greek Concordance #4263

« Back to Glossary Index

Paleo-Hebrew Dictionary Logo (Long)

An educational resource provided by ICRC at WAIE, designed for learning of the Paleo-Hebrew langua ge.

info@paleohebrewdictionary.org

}

11:00 AM - 03:00 PM

Monday — Friday

[please be patient as we catch up on messages]

RECENT WORDS

Yahauashauaā [yhyshyā]

Yah is salvation. Joshua, Jesus.

Characters:

Pronunciation: yaw-yasha-yeh

Ahayashayaā [yhyshyā]

Yah is salvation. Joshua, Jesus.

Characters:

Pronunciation: yaw-yasha-yeh

Hand

The word **Y y** means **yad** or **the twenty-fifth letter and the nineteenth consonant of the modern English alphabet**. Below you will be able to learn more about the word in Ancient Hebrew, Yiddish Hebrew, Aramaic, Greek, and much more.

Letter Meanings

Letter	Meaning
(y) – ya	arm, hand, work, thrust, deed, make, throw, worship
Prefix	he/she, turns a word third person

Letter	Meaning
	establishes a relation to, descendant of, the likeness of.
Suffix	my, of mine, me.
	forms a plural of the word when followed by (m).

Based on the meaning of the letters the word could be defined as:

- “hand of…”
- “work of…”
- “deed of…”
- “creation of…”
- “create a…”
- “worship a…”
- “worship of…”

(t) – ta mark, sign, covenant, signature, identification of people, places, or things

Prefix	Not applicable
Suffix	signifies a language when preceded by (yad).

Based on the meaning of the letters the word could be defined as:

- “mark of…”
- “sign of…”
- “covenant of…”
- “place of…”
- “language of…”

aH , (5) **ה , Raising hand**/Arm to worship, life and breath,

Remarkable I find the usage of this letter as **prefixed** question particle (ַה/ – hā of **wondering**)

and as suffix for ‘feminine’; apparently women were

commonly associated with wonder and/or **rejoicing** ☺ !

In the square script form nothing seems recognizable anymore from the theo-

logically most significant original notion of the -ah/ hallu/ hillul. Jewish mysticism has described the

ה in the square script as likening a high **window** (***entrance***) in a small house,(feminine organ)

but any relationship of ה and a window remain obscure and hidden. We find hey (or ha!) as word

,,,,,,,,,,//.....

http://hebrewoldtestament.com/B27C009.htm#V24

http://hebrewoldtestament.com/B27C009.htm#V24

https://studybible.info/ABP_Strongs/Daniel%209

23 At the beginning of your supplication the word came forth, and I have come to tell you; for you are a man much beloved: therefore consider the matter, *and* understand the vision:

24 Seventy weeks have been determined upon your people, and upon the holy city,

for sin to be ended, to seal up transgressions, to blot out iniquities, to make atonement for iniquities, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

25 And you shall know and understand, that from the going forth of the command for the answer and for the building of Jerusalem, **until (the coming of anti-)Christ the Prince**, *there shall be* seven weeks, and sixty-two weeks; and then ***the time*** **shall return**, and the street shall be built, and the wall, and the times shall be exhausted.枯竭

Lamsa Bible

Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of the Messiah the king shall be seven times seven weeks, and sixty-two times seven weeks; the people shall return and build Jerusalem, its streets, and its broad ways at the end of the appointed times.

CEV

You need to realize that from the command to rebuild Jerusalem until the coming of the Chosen Leader, it will be 7 weeks and another 62 weeks. Streets will be built in Jerusalem, and a trench will be dug around the city for protection, but these will be difficult times.

26 And after the sixty-two weeks, the Anointed One shall be killed, and there is no judgment in Him.

And He(false prophet) shall destroy the city and the sanctuary (temple) with the prince (anti-christ)that is to come: they shall be cut off with a flood, and to the end of the war which is rapidly completed He shall appoint *the city* to desolations.

27 And one week shall establish the covenant with many. And in the midst of the week my sacrifice and drink offering shall be taken away: and on the temple *shall be* the abomination of desolations; and at the end of the time an end shall be put to the desolation.

.....

Greek strong ABP:

https://studybible.info/ABP_Strongs/Daniel%209

https://studybible.info/strongs/G1440

https://studybible.info/strongs/G1440

ABP

24 G1440 Seventy G1439.1 periods of seven G4932 were rendered concise G1909 upon G3588 G2992 your people, G1473 G2532 and G1909 upon G3588 the G4172 [2city G3588 G39 1holy], G3588 G4931 to finish off G266 sin, G2532 and G3588 G4972 to set a seal upon G266 sins, G2532 and G524.1 to wipe out G3588 the G458 lawless deeds, G2532 and G3588 G1837.2 to atone G93 for iniquities, G2532 and G3588 G71 to bring G1343 [2righteousness G166 1eternal], G2532 and G3588 G4972 to set a seal upon G3706 vision G2532 and G4394 prophecy, G2532 and G3588 G5548 to anoint G39 *the* holy G39 of holies.

Dan 9:24

ἑβδομήκοντα G1440 ἑβδομάδες συνετμήθησαν G4932 ἐπὶ G1909 τὸν G3588 λαόν G2992 σου G4771 καὶ G2532 ἐπὶ G1909 τὴν G3588 πόλιν G4172 τὴν G3588 ἁγίαν G40 σου G4771 τοῦ G3588 συντελεσθῆναι G4931 ἁμαρτίαν G266 καὶ G2532 τοῦ G3588 σφραγίσαι G4972 ἁμαρτίας G266 καὶ G2532 ἀπαλεῖψαι τὰς G3588 ἀνομίας G458 καὶ G2532 τοῦ G3588 ἐξιλάσασθαι ἀδικίας G93 καὶ G2532 τοῦ G3588 ἀγαγεῖν G71 δικαιοσύνην G1343 αἰώνιον G166 καὶ G2532 τοῦ G3588 σφραγίσαι G4972 ὅρασιν G3706 καὶ G2532 προφήτην G4396 καὶ G2532 τοῦ G3588 χρῖσαι G5548 ἅγιον G40 ἁγίων G40

https://biblehub.com/interlinear/daniel/9-24.htm

https://biblehub.com/interlinear/daniel/9-24.htm

Hebrew

συντέλεια ('end'). **ABP**

ABP

25 G2532 And G1097 you shall know G2532 and G4920 perceive, G575 from G1841 *the* delivery G3056 of *the* word G3588 G611 to respond G2532 and G3588 G3618 to build G* Jerusalem G2193 until G5547 *the* anointed one G2233 leading -- G1439.1

[2periods of seven G2033 1seven], G2532 and G1439.1 [2periods of seven G1835.1 1sixty-two].

G3825 Again G3618 [4shall be built G4113 1 *the* square G2532 2and G5038 3wall] G1722 in G4730 straits G3588 of the G5550 times.

4394	2532	3588	5548	39	39		2532	1097	2532
προφητείαν	και	του	χρίσαι	άγιον	αγίων	**9:25**	και	γνώση	και
prophecy,	and		to anoint	*the* holy	of holies.		And	you shall know	and

4920	575	1841	3056	3588	611	2532	3588	3618
συνήσεις	από	εξόδου	λόγου	του	αποκριθήναι	και	του	οικοδομήσαι
perceive,	from	*the* delivery	of *the* word		to respond	and		to build

*	2193	5547	2233	1439.1	2033	2532
Ιερουσαλήμ	έως	χριστού	ηγουμένου	εβδομάδες	επτά	και
Jerusalem	until	*the* anointed one	leading —	[2periods of seven	1seven],	and

biblehub.com

Dan 9:24

BHS

24 שבעים שבעים נ**חתך** על־עמך ועל־עיר קדשך לכלא הפשע [כ = ולחתם] [ק = ולהתם] [כ = חטאות]
[ק = חטאת] ולכפר עון ולהביא צדק עלמים ולחתם חזון ונביא ולמשח קדש קדשים:

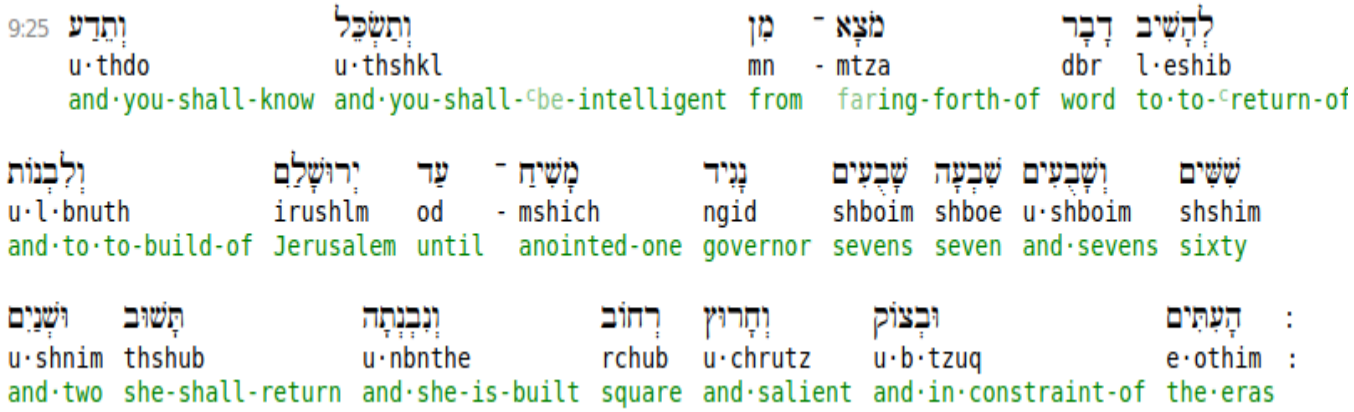
9:24	שָׁבֻעִים	שִׁבְעִים	נֶחְתַּךְ	עַל ־ עַמְּךָ	וְעַל ־ עִיר	קָדְשֶׁךָ
	shboim	shboim	nchthk	ol - om·k	u·ol - oir	qdsh·k
	sevens	seventy	he-is-segregated	on people-of·you	and·on city-of	holiness-of·you

לְכַלֵּא	הַפֶּשַׁע	K וּלְחַתֹּם	Q וּלְהָתֵם	K חַטָּאוֹת
l·kla	e·phsho	u·l·chthm	u·l·ethm	chtauth
to·to-[m]detain-of	the·transgression	and·to·to-seal-of	and·to·to-[c]finish-of	sins

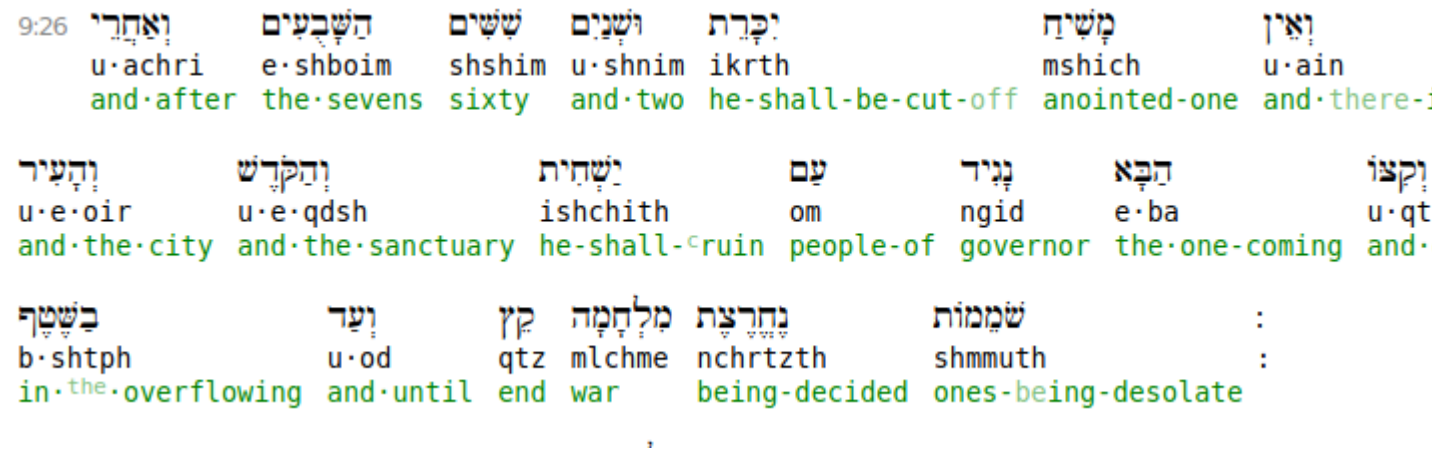
Q חַטָּאת	וּלְכַפֵּר	עָוֹן	וּלְהָבִיא	צֶדֶק
chtath	u·l·kphr	oun	u·l·ebia	tzdq
sin	and·to·to-make-propitiatory-shelter-of	depravity	and·to·to-[c]bring-of	righteousness-of

עֹלָמִים	וְלַחְתֹּם	חָזוֹן	וְנָבִיא	וְלִמְשֹׁחַ	קֹדֶשׁ	קָדָשִׁים	:
olmim	u·l·chthm	chzun	u·nbia	u·l·mshch	qdsh	qdshim	:
eons	and·to·to-seal-of	vision	and·prophet	and·to·to-anoint-of	holiness-of	holinesses	

25 ותדע ותשכל מן־מצא דבר להשיב ולבנות ירושלם עד־משיח נגיד שבעים שבעה ושבעים ששים
ושנים תשוב ונבנתה רחוב וחרוץ ובצוק העתים:

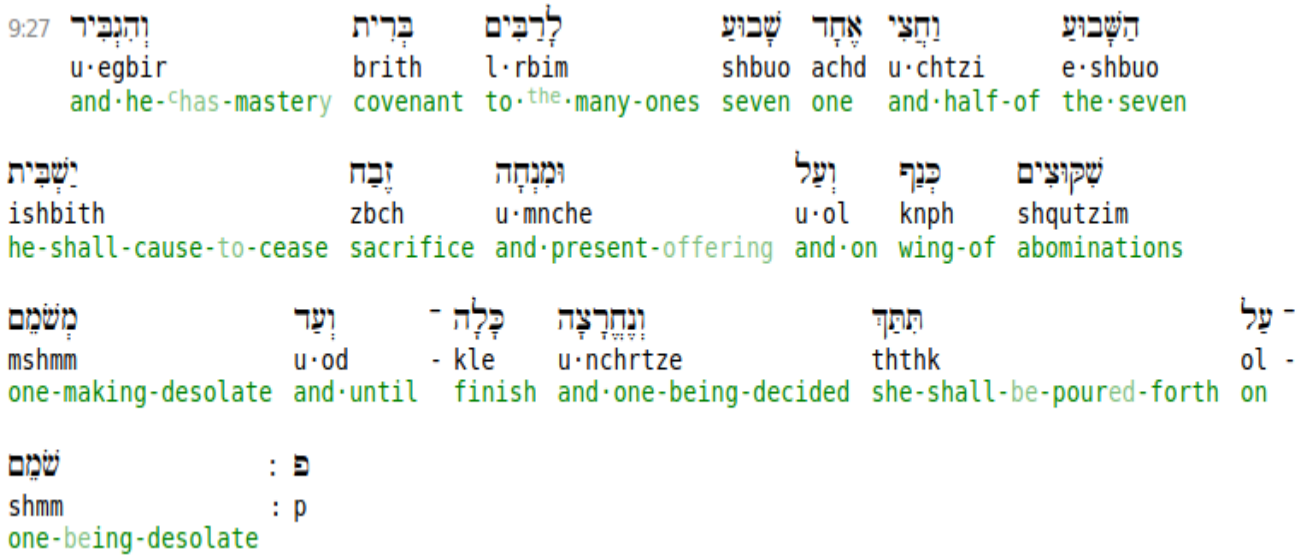


26 ואחרי השבעים ששים ושנים יכרת משיח ואין לו והעיר והקדש ישחית עם נגיד הבא וקצו בשטף ועד
קץ מלחמה נחרצת שממות:



27 והגביר ברית לרבים שבוע אחד וחצי השבוע ישבית זבח ומנחה ועל כנף שקוצים משמם ועד־כלה
ונחרצה תתך על־שמם: ף

BHS



.....

ABP

26 G2532 And G3326 after G3588 the G1439.1 [2periods of seven G3588 G1835.1 1sixty-two], G1842 [2shall be utterly destroyed G5545 1 *the* anointing], G2532 and G2917 judgment G3756 is no longer G1510.2.3 G1722 in G1473 it.

G3588 And the G1161 G4172 city, G2532 and G3588 the G39 holy place
G1311 he shall **corrupt** G4862 with G3588 the one G2233 taking the lead,

G3588 the one G2064 coming (following 幕後), G2532 and G1581 they shall be cut off G5613 as G1722 in G2627 a flood, G2532 and G2193 [3until G5056 4 *the* end G4171 5of war G4932 6being terminated G5010 1he shall order G854 2in extinctions].

27 G2532 And G1412 he shall strengthen G1242 covenant G4183 with many G1439.1 [2period of sevens G1520 1one]; G2532 and G1722 in G3588 the G2255 half G3588 of the G1439.1 period of seven G142 shall be lifted away G2378 sacrifice G2532 and G4700.2 libation *offering*, G2532 and G1909 upon G3588 the G2413 temple G946 an abomination G3588 of the G2050 desolations G1510.8.3 will be; G2532 and G2193 until G3588 the G4930 completion G2540 of time, G4930 completion G1325 shall be given G1909 unto G3588 the G2050 desolation.

ESV

https://bible.org/download/netbible/ondemand/bybook/dan.pdf

25[o]Know therefore and understand that [p]from the going out of **the word** to restore and [q]build Jerusalem (until)to the coming of an [r]**anointed one**, a [s]prince (king), there shall be seven weeks. Then for sixty-two weeks it shall be built again[5] with squares and moat, [t]but in a troubled time.

26And after the sixty-two weeks, an anointed one shall [u]be cut off **(stop)**and shall have nothing.

And the people(world) of the prince (anti-christ)who is to come [v]shall destroy the city and the sanctuary. [w]Its[6] end shall come with a flood, [x]and to the end there shall be war. [y]Desolations are decreed.

27And he (anti-christ) shall make a strong covenant with many for one week,[7] and for half of the week he shall put an end to sacrifice and offering. [z]And on the wing of abominations shall come one who makes desolate, until [a]the decreed end is poured out on the desolator."

CEV

Daniel, I am here to help you understand the vision.

[23] God thinks highly of you, and at the very moment you started praying, I was sent to give you the answer.

[24] God has decided that for 70 weeks, your people and your holy city must suffer as the price of their sins. Then evil will disappear, and justice will rule forever; the visions and words o

[25] You need to realize that from the command to rebuild Jerusalem until the coming of **the Chosen Leader**, it will be 7 weeks and another 62 weeks. Streets will be built in Jerusalem, and a trench will be dug around the city for protection, but these will be difficult times. [26] At the end of the 62 weeks, the Chosen Leader will be killed and left with nothing.

A foreign ruler and his army will sweep down like a mighty flood, leaving both the city and the temple in ruins, and war and destruction will continue until the end, just as God has decided.

[27] For one week this foreigner will make a firm agreement with many people, and halfway through this week, he will end all sacrifices and offerings. Then the "Horrible Thing" that causes destruction will be put there. And it will stay there until the time God has decided to destroy this one who destroys.

Kempton Translate

23 At the beginning of thy supplications˚ the word went··out, and I˚ have come to tell, for desired *art* thou˚; and understand the word, and understand the sight.

24 Seventy weeks are determined on thy people and on thy holy city, to complete the transgression, and to finish the sins, and to atone··for iniquity, and to bring eternal justice, and to seal the vision and the prophet, and to anoint the Holy of Holies.

25 And know and have··intelligence: from the going··out of the word to return and to build Jerusalem until the Messiah the Monarch *shall be* seven weeks, and sixty and two weeks; the avenue shall return and be built, and the ditch˚, but in the anguish of the times.

26 And after sixty and two weeks shall Messiah be cut··off, but not˚ for Himself; and the people of the monarch that shall come shall destroy the city and the sanctuary; and her end of it *shall be* with an overflow, and to˚ the end of the war desolations are decided.

27 And *yet** He shall make the covenant with many to prevail for one week; but at the half week He shall cause the sacrifice and the gift··offering to cease, and on the winged *bird* of detestable *things shall be* desolation, and even··to the complete *end*, and decision shall be poured··out on the desolation.

https://newchristianbiblestudy.org/multi/bible_kempton_daniel_9/explanation_nebuchadnezzar-pride-humility

https://newchristianbiblestudy.org/multi/bible_kempton_daniel_9/explanation_nebuchadnezzar-pride-humility

10:14

His hips were wrapped in the gold of Ophir, [6]his body looked like stone, and his face looked like lightning, his eyes looked like burning lamps, his arms and legs looked like shining brass! When he spoke it was like the sound of a large crowd!

.....

Contemporary English Version (CEV)

f the prophets will come true, and a most holy place will be dedicated.

25 You need to realize that from the command to rebuild Jerusalem until the coming of the Chosen Leader, it will be 7 weeks and another 62 weeks. Streets will be built in Jerusalem, and a trench will be dug around the city for protection, but these will be difficult times. 26 At the end of the 62 weeks, the Chosen Leader will be killed and left with nothing.

A foreign ruler and his army will sweep down like a mighty flood, leaving both the city and the temple in ruins, and war and destruction will continue until the end, just as God has decided. 27 For one week this foreigner will make a firm agreement with many people, and halfway through this week, he will end all sacrifices and offerings. Then the "Horrible Thing" that causes destruction will be put there. And it will stay there until the time God has decided to destroy this one who destroys.

NET

9:4 "Seventy weeks have been
determined
concerning your people and your holy
city
to put an end to rebellion,
to bring sin to completion,
to atone for iniquity,
to bring in perpetual righteousness,
to seal up the prophetic vision,0
and to anoint a most holy place.
9:5 So know and understand:
From the issuing of the command to
restore and rebuild Jerusalem <u>until an anointed one,</u>

<u>a prince arrives,</u> there will be a period of seven weeks and sixty-two weeks.

It will again be built, with plaza and
moat,
but in distressful times.
9:26 Now after the sixty-two weeks,
an anointed one will be cut off and have
nothing.
As for the city and the sanctuary,
the people of the coming prince will de-
stroy them.
But his end will come speedily like a

flood.0
Until the end of the war that has been decreed (destiny) there will be destruction.

9:27 He will confirm a covenant with many for one week. But in the middle of that week he will bring sacrifices and offerings to a halt. On the wing of abominations will come one who destroys, until the decreed end is poured out on the one who destroys."

.....

http://superbook.org/FYE/DAN/dan9.htm

family of yah version

Kempton

27 And *yet*[2] He shall make the covenant with many to prevail for one week;
but at the half week He shall cause the sacrifice and the gift··offering to cease,
and on the winged *bird* of detestable *things shall be* desolation,
and even··to the complete *end*, and decision shall be poured··out on the desolation.

One week:

חַד chad, khad; (Aramaic) corresponding to H2297; as card. one; as article single; as an ordinal, first; adverbially, at once:—a, first, one, together.

(dh) הד / (הר

χad

(חד) **Action:** Unite, Sharpen, Join, Hide, Set apart, Surround, Renew **Object:** Unit, Sharp, Riddle, Thorn, New moon, Prostitute **Abstract:** Unity, Special, New **Definition:** A wall separates the inside from the outside. Only through the door can one enter or exit uniting the inside

with the outside. **Ancient Hebrew:** The pictograph is a picture of a wall. The is a picture of a door. Combined these mean "wall door".

(masc., חד) **Translation:** EACH **Definition:** [To be verified] One of the sum total of the whole. The two edges of a sword that meet to form one point. **Relationship to Root:** Two or more coming together as a unity. The sharp edge of a blade is the coming together of the two to one point. **KJV Translations:** one, first, together, sharp **Strong's Hebrew #:** h.2297, h.2299

Strong's Aramaic #: a.2298

Aramaic is Jesus language. Jesus (Ιησούς) in Amaraic was Yeshua ישוע

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24 **Modern Hebrew**

שבעים שבעים נחתך

על־ עמך ועל־ עיר

קדשך לכלא הפשע
ולחתם חטאות ולכפר
עון ולהביא צדק
עלמים ולחתם חזון
ונביא ולמשח קדש
קדשים:

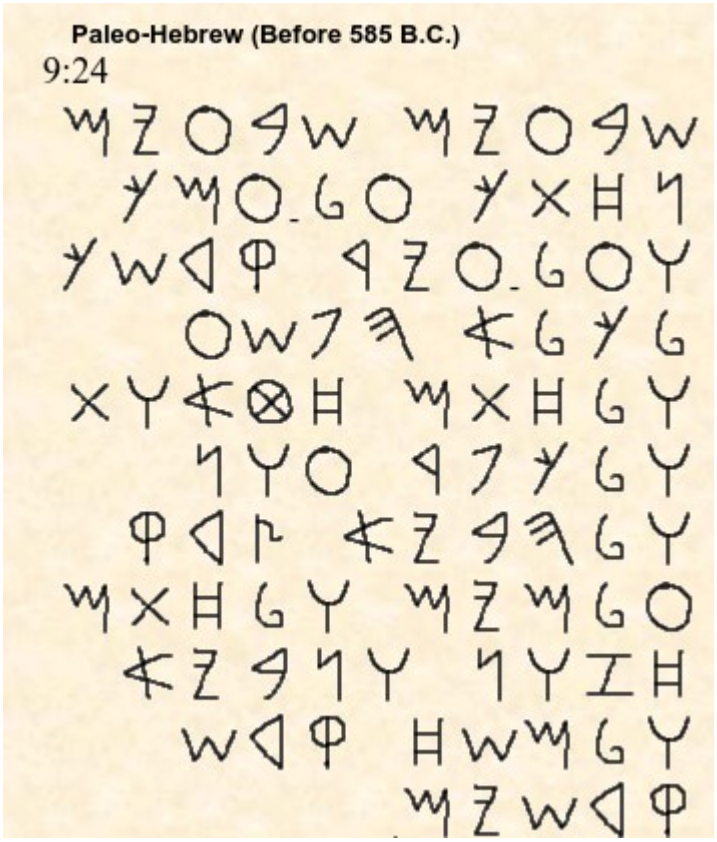
BHS:

שבעים שבעים נחתך על ־עמך ועל־ עיר קדשך לכלא הפשע [כ = ולחתם] [ק = ולהתם] [כ = 24 חטאות] [ק = חטאת] ולכפר עון ולהביא צדק עלמים ולחתם חזון ונביא ולמשח קדש קדשים:

Modern Hebrew

שבעים שבעים נחתך על ־ **עמך ועל** ־ עיר

קדשך לכלא הפשע ולחתם חטאות ולכפר עון ולהביא צדק עלמים ולחתם חזון ונביא ולמשח קדש קדשי
ם:



Hebrew Transliterated

9:24 ShB'yYM ShB'yYM N**Ch**ThK yL - **yMK VyL** - 'yYU**r** QDShK LKL'a HPhSh'y VLChThM ChT'aVTh VLKPhUr 'yVN VLHBY'a TShDQ 'yLMYM VLChThM ChZVN VNBY'a VLMShCh QDSh QDShYM.

שבעים שבעים נחתך על ־עמך ועל־ עיר

https://www.hebrewoldtestament.com/index2.htm

	א	A		ט	Th		פ	P
	ב	B		י	Y		צ	Ts
	ג	G		כ	K		ק	Q
	ד	D		ל	L		ר	R
	ה	H		מ	M		ש	Sh
	ו	W		נ	N		ת	T
	ז	Z		ס	S		ע	Gh
	ח	Hh		ע	Ah			

femmine noun suffixes: 𐤄 (ah), 𐤕 (et), 𐤕𐤅 (owt), or 𐤕𐤉 (ivt).

ah= ה ah ,5, raise arm

et ת tav

owt ו vav

ivt : '

2nd mil. BC: old (West-) Semitic	𐤕	(?)	𐤔	𐤓	𐤒	𐤑	𐤐	𐤏	𐤎	𐤍	𐤌	𐤋	𐤊	𐤉	𐤈	𐤇	𐤆	𐤅	𐤄	𐤃	𐤂	𐤁	𐤀
1000-500 BC: Paleo-Hebrew	𐤕	(?)	𐤔	𐤓	𐤒	𐤑	𐤐	𐤏	𐤎	𐤍	𐤌	𐤋	𐤊	𐤉	𐤈	𐤇	𐤆	𐤅	𐤄	𐤃	𐤂	𐤁	𐤀
from 500 BC: Square Script	ת	שׂ	שׁ	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
transliteration	*th*	*s*	*sh*	*r*	*q*	*ts*	*p* *ph*	*‘* *gh*	*s c*	*n*	*m*	*l*	*k* *kh*	*j*	*t*	*ch*	*z*	*w* *u*	*h*	*d*	*g*	*b* *bh*	*’* *’a*

כ / ך	י	ט	ח	ז	ו	ה	ד	ג	ב	א
K	I	@	X	Z	W	H	D	G	B	A
ת	ש	ר	ק	צ / ץ	פ / ף	ע	ס	נ / ן	מ / ם	ל
T	$	R	Q	C	P	&	S	N	M	L

Early				Middle	Late	Modern		
Script	Picture	Name	Sound	Script	Script	Script	Name	Sound
	Head of an ox	al	a	𐤀	א	א	aleph	silent
	Tent floorplan	bet	b,bh	𐤁	ב	ב	beyt	b,bh
	Foot	gam	g	𐤂	ג	ג	gimel	g
	Tent door	dal	d	𐤃	ד	ד	dalet	d
	Arms raised	hey	h,e	𐤄	ה	ה	hey	h
	Tent peg	waw	w,o,u	𐤅	ו	ו	vav	v,o,u
	Mattock	zan	z	𐤆	ז	ז	zayin	z
	Tent wall	hhets	hh	𐤇	ח	ח	hhet	hh
	Clay basket	thet	th	𐤈	ט	ט	tet	t
	Closed hand	yad	y,i	𐤉	י	י	yad	y
	Open palm	kaph	k,kh	𐤊	כ	כ ך	kaph	k,kh
	Shepherd staff	lam	l	𐤋	ל	ל	lamed	l
	Water	mah	m	𐤌	מ	מ ם	Mem	m
	Sprouting seed	nun	n	𐤍	נ	נ ן	nun	n
	Thorn	sin	s	𐤎	ס	ס ש	samech, sin	s
	Eye	ayin	‘	𐤏	ע	ע	ayin	silent
	Open mouth	pey	p,ph	𐤐	פ	פ ף	pey	ph
	Man on his side	tsad	ts	𐤑	צ	צ ץ	tsadey	ts
	Horizon	quph	q	𐤒	ק	ק	quph	q
	Head of a man	resh	r	𐤓	ר	ר	resh	r
	Two front teeth	shin	sh	𐤔	ש	ש	shin	sh
	Crossed sticks	taw	t	𐤕	ת	ת	tav	t
	Rope	ghah	gh	𐤏	ע	ע	ayin	silent

1-10 Ah-Chaad/Ah-Chaath Wa I-Shar/I-Sha-Rah

NUMBER	HEBREW NAME (M)	HEBREW NAME (F)	LETTER VALUE (PROTO)	LETTER VALUE PHOENICIAN	LETTER VALUE MODERN	TRANSLITERATION
One	Ah-chaad	Ah-chaath			א	*Ah*
Two	Sha-na-yam	Sha-tha-yam			ב	*Ba*
Three	Sha-la-shah	Sha-lash			ג	*Ga*
Four	Ah-ra-ba-i-ha	Ah-ra-bai			ד	*Da*
Five	Chaa-ma-shah	Chaa-mash			ה	*Ha*
Six	Sha-shah	Shash			ו	*Wa*
Seven	Sha-ba-i-ha	Sha-bai			ז	*Za*
Eight	Sha-ma-wa-nah	Sha-ma-wa-nah			ח	*Chaa*
Nine	Tha-sha-i-ha	Tha-shai			ט	*Ta*
Ten	I-shar	I-sha-rah			י	*Ya*

AHAYAH YASHIYA

http://ahayahyashiyaphoenicianpaleohebrew.blogspot.com/search/label/Hebrew%20Alphabet

ahayahyashiyaphoenicianpaleohebrew.blogspot.com

א – Alef

ב – Bet – B

ג – Gimel – G

ד – Dalet – D

ה – He – H

ו – Vav – O,U,V

ז – Zajin – S

ח – Chet – Ch

ט – Tet – T

י – Yud – Y, I

כ – Kaf – K

ל – Lamed – L

מ – Mem – M

נ – Nun – N

o – Samech

ע – Ayin

פ – Peh – P

צ – Tzade – Tz

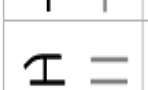
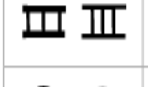
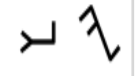
ק – Kuf – K

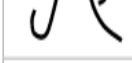
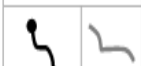
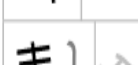
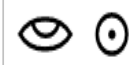
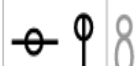
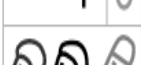
ר – Resh – R

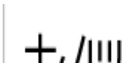
ש – Shin – Sh = Š, Sin = S

ת – Taw – T

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	o	ע	פ	צ	ק	ר	ש	ת
a	b	g	d	h	w	z	x	v	i	k	l	m	n	s	y	p	c	q	r	e	t

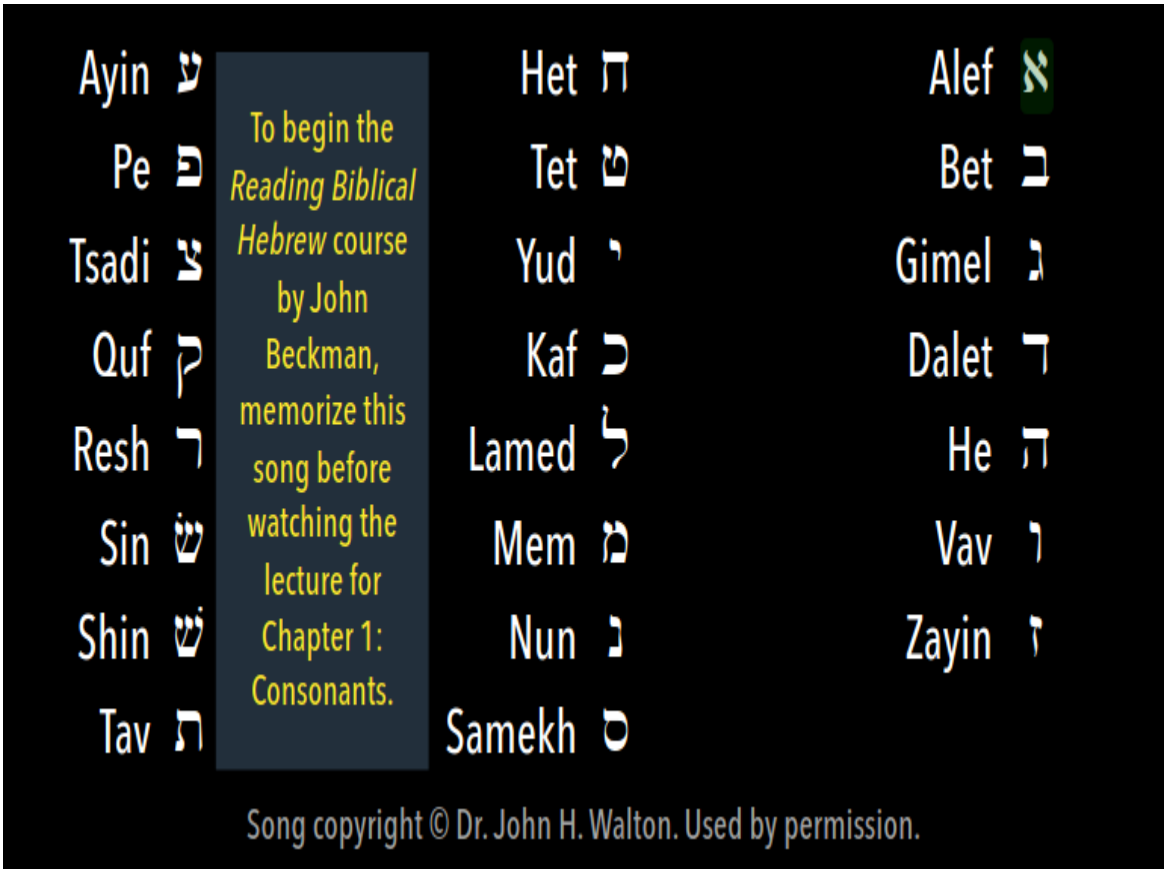
old (West-)Semitic script (till about 1000 BC)					Paleo	Square script		
sign + var.	description	associated meanings	name	sound	sign	sign	name	sound
	(head of) an ox	first, premier, strong, powerful, 1 leader, most dear, begin, 1000	*al*	*', 'a*		א	*'aleph*	*' / 'e*
	tent (-floormap), vase?	family, house/home, temple, 'in'/ 'inside', body, 'container', live, 2	*bet*	*ba, bha*		ב	*bet*	*b,bh*
	foot /lower leg, staff, throw-stick?	to walk, to gather, to carry, to go, footing, basis, vehicle, 3	*gam*	*ga*		ג	*gimel*	*g*
	door of tent / of house, fish	to move, movement, to hang, to enter, anything flat, 4	*dalt / dag*	*da*		ד	*dalet*	*d*
	man with arms lifted (kneeling)	rejoice, wonder, worship, adore, (make to) see, live, breadth, 5 celebrate (*hurrah*), flourish, reveal	*hillul, hi(gh), ah, ha*	*ah, ha, a*		ה window	*hei*	*h / a,e*
	tent-pin, pointed stick (in t.ground)	to join, connect, 'and', secure, man, arrow, (back)bone, hook, 6	*wav*	*wa, u*		ו	*wav*	*w / u,o*
	scythe, hoe, sword, knife, standing grain	weapon, (to) harvest/chip/hew/cut (off), metal, precious, food, 7 olive (oil),	*zan*	*za*		ז	*zayin*	*z*
	'wall' of tent/ tabernacle, fence	border, limit, skin/leather, outside, separation, texture, flesh, 8	*chets*	*cha*		ח	*chet*	*ch*
	(ceramic) bowl / basket, wheel	to surround/ contain/ cover, clay/ mud, shell, to spin, darkness, 9	*thet*	*tha*		ט	*thet*	*t*
	hand (thumb loose, fingers together)	giving hand, arm, branch, to work, throw, worship, fingers, he, me, what God gives, infinite, 10	*yad yimnu*	*ya, i*		י	*yud*	*y / i*
	(raised) hand (of authority), wing	to bless, to tame, set after one's hand, to allow, to cover, to reign	*kaph kappu*	*ka, kha*		כ,ך	*kaph*	*k,kh*

	shepherd staff/ stick, ox-goad	to lead, to teach, to train, yoke, 'unto', to bind, movement, 30	*lam*	*la*	ל	ל	*lamed*	*l*
	water, liquid, ('streaming') time?	abundance, sea, multiple, liquid, much, mighty, from, blood, life, 40	*mah* *mu*	*ma, mu*	מ	מ,ם	*mem*	*m*
	sprouting seed, snake?? (Egypt)	offspring, to live, new life, follow on, continue, son, we, Holy Spirit?	*nun* *nahasu*	*nu*	נ	נ,ן	*nun*	*n*
	palm/date tree / thorny plant fish??	tree of life, support, fertility, plant, cover, cool, fan, sturdy (pillar), protect, nourish, resistant, high	*sin* *samaku*	*sa, si*	ס	ס|שׂ	*sa-mekh/ sin*	*s*
	eye, vision / to sheathe	to see (to), seer, to look at, to show, insight, to look like, shade	*'ainu, ghayn*	*'a, gha*	ע	ע	*'ayin/ ghayin*	*ʿ*
	opening / airflow / angle, curve	opening (widening), wind, mouth, to blaze, to scatter, edge, gap	*pey* *panu*	*pu, phu*	פ	פ|ף	*pei*	*p,ph*
	(papyrus-)plant, reed (squeezed) lasso?, net?	to extrude, to squeeze, to press, hollow pipe, cover, to cover, hunt, spear, trap, catch, paper, to roll	*tsad*	*tsa*	צ	צ,ץ	*tsadi*	*ts*
	sun on horizon, ~ in orbit/ monkey ? weaving spool?	to rise, go up & down, circle, circulation, east, opening (in w. light enters; eye of needle), smell, 100	*quph*	*qu*	ק	ק|ף	*qoph*	*q*
	head of a man	a (higher) other (also: God or spirit), man, begin, top, principle	*raisu* *re'ish*	*ra, re?*	ר	ר	*resh*	*r*
	breast(s), well, bow? cow-horns? source, cloud(s)?	source (of life, water), t. bring forth / forward, to bulge, fullness, well, drink, food, community, yoke, two	*shadu* *shin*	*sha/ tha*	ש	שׁ|שׂ	*shin/ sin*	*sh,s*
	two crossed sticks, cross	to mark, mark, (to) sign, signature, writing, to press, end, close	*taw* *tau*	*ta*	ת	ת	*tav*	*t,th*

		תְּכֵלֶת	*tekhēlet*	8504	the signs around the blessing/reigning hand of the Shepherd/Leader: **sky blue / violet** [122] (a.o. the color of designated thread in *tsitsit*)

Script	Hebrew Reading	Transliteration Value	Numerical Value
	ʾā̱lēp̄	ʾ	1
	bēṯ	b	2
	gi̱mel	g	3
	dā̱leṯ	d	4
	hē	h	5
	wāw	w	6
	záyin	z	7
	ḥēṯ	ḥ	8
	ṭēṯ	ṭ	9
	yōḏ	y	10
	kāp̄	k	20
	lā̱meḏ	l	30
	mēm	m	40
	nūn	n	50
	sā̱mek̲	s	60
	ʿáyin	ʿ	70
	pē	p	80
	ṣādē̲	ṣ	90
	qōp̄	q	100
	rēš	r	200
	šīn	š	300
	tāw	t	400

	Hebr square	Hand-written	Hebrew name	Trans-literation of name	Popular name	Scholarly translit-eration	AV translit-eration	Remarks
1	א	א	אָלֶף	ʾālep	aleph	ʾ	-	a glottal plosive
2a	בּ	ב	בֵּית	bêt	beth	B b (+bb)	b	*b*
2b	ב	ב				B b	b	originally bilabial (?) modern pronunciation is *v*
3a	גּ	ג	גִּימֶל	gîmel	gimel	G g (+gg)	*g*	*g*
3b	ג	ג				G g	g	originally a velar fricative modern pronunciation is *g*
4a	דּ	ד	דָּלֶת	dālet	daleth	D d (+dd)	d	*d*
4b	ד	ד				D d	d	originally voiced *th* modern pronunciation is *d*
5	ה	ה	הֵא	hēʾ	hé	H h	*h*	*h*
6	ו	ו	וָו	wāw	waw	W w	v	originally *w* (?) modern pronunciation is *v*
7	ז	ז	זַיִן	zayin	zayin	Z z	*z*	*z*
8	ח	ח	חֵית	ḥêt	heth	Ḥ ḥ	h	a pharyngeal unvoiced fricative
9	ט	ט	טֵית	ṭêt	teth	Ṭ ṭ	t	pharyngealized *t*
10	י	י	יוֹד	yôd	yod	Y y	j/i	*y*
11a	כּ ך	כ ך	כָּף	kāp	kaph	K k (+kk)	c	*k*
11b	כ ך	כ ך				K k	ch	a velar fricative
12	ל	ל	לָמֶד	lāmed	lamed	L l	l	*l*
13	מ ם	מ ם	מֵם	mēm	mem	M m	m	*m*



Ah, raise arm, 5

hh/ch ,tent ,8

Sa/si / samekh / sin

Palm Tree

K: kaph ; **k** :khaph

yL- / yL' (ALY)

Ayin (y)=eye,70, watch ,experince

Lamed (7)=shephered ,teacher, 30

((Yod (') =arm, hand (to instrut), 10))

Mayim Chayim - Drink of the Living Water

....

.....

Refference

Heb “three weeks of days.” The inclusion of “days” here and in v. 3 is perhaps intended to call attention to the fact that these weeks are very different in nature from those of chap. 9, which are “weeks of years.”

tn Heb “mouth.”

sn Anointing oneself with oil (usually olive oil) was a common OT practice due to the severity of the Middle Eastern sun (cf. Ps 121:6). It was also associated with rejoicing (e.g., Prov 27:9) and was therefore usually not practiced during a period of mourning.

sn The first month would be the month of Nisan, during which Passover was observed.

tn The Hebrew text has חִדֶּקֶל (hiddaqel). “Tigris” appears here in the LXX, since it is the Greek name for this **river**. Elsewhere in the OT “the great river” refers to the Euphrates (e.g., Gen 15:18; Josh 1:4), leading some interpreters to think that a mistake is involved in using the expression to refer to the Tigris. But it is doubtful that the expression had such a fixed and limited usage. The Syriac, however, does render the word here by “Euphrates” (Syr. perat) in keeping with biblical usage elsewhere.

H2313

H2313. Chiddeqel

חִדֶּקֶל proper name, of a river **Tigris** (Assyrian Idi‡lat, Di‡lat, Old Persian Tigrâ SpiegAPK, Glossary, etc.), the famous Assyr. river; see especially DlPa 110 f.170ff.; ח' Gen_2:14; חִדֶּקֶל **Dan_10:4.**

tn Heb “I lifted up my eyes.”
tn Heb “one.” The Hebrew numerical adjective is used here like an English indefinite article.
sn The identity of the messenger is not specifically disclosed. Presumably he is an unnamed angel. Some interpreters identify him as Gabriel, but there is no adequate reason for doing so.

tn The Hebrew word בַּדִּים (baddim) is a plural of extension. See GKC 396-97 §124.a, b, c and Joüon 2:500 §136.c.
0 tn The location of this place and even the exact form of the Hebrew name אוּפָז (’ufaz) are uncertain. Apparently it was a source for pure gold. (See Jer 10:9.) The Hebrew word פָּז (paz, “refined gold” or “pure gold”) is more common in the OT than אוּפָז, and some scholars emend the text of Dan 10:5 to read this word. Cf. also “Ophir” (1 Kgs 9:28; Isa 13:12; Job 22:24; 28:16).
tn The Hebrew word translated “yellow jasper” is תַּרְשִׁישׁ (tarshish); it appears to be a semiprecious stone, but its exact identity is somewhat uncertain. It may be the yellow jasper, although this is conjectural. Cf. NAB, NIV “chrysolite”; NASB, NRSV “beryl.”
tn Heb “torches of fire.”
tn Heb “The sound of his words” (cf. v. 9).
tn Heb “the vision.”
tn Heb “great trembling fell on them.”
tn Heb “did not remain in.”
tn Heb “was changed upon me for ruin.”
tn Heb “strength.”

10:4

Dan 10:4 Then, on the twenty-fourth day of the first month, I was standing on the banks of the great Tigris River,

10:9 I listened to **his voice,** and as I did so0 I fell into a trance-like sleep with my face to the ground.

10:10 Then a hand touched me and set me on my hands and knees.

10:11 He said to me, “Daniel, you are of great value. Understand the
words that I am about to speak to you. So stand up, for I have now been sent to you.” When he said this to me, I stood up shaking. 10:1 Then he said to me, “Don’t be afraid, Daniel, for from the very first day you applied your mind to un-derstand and to humble yourself before your God, your words were heard. I have come in response to your words.

10:13 However, the prince of the king-dom of Persia was opposing me for **twenty-one** days. But Michael, one of the leading princes, came to help me, because I was left there with the kings of Persia.

10:14 Now I have come to help you understand what will happen to your people
in the latter days, for the vision pertains to future days.”

10:15 While he was saying this to me,0 I was flat on the ground and unable to speak.

10:16 Then one who appeared to be a human being was touching my lips. I opened my mouth and started to
speak, saying to the one who was standing before me, “Sir, due to the vision, anxiety has gripped me and I have no strength.

10:17 How, sir, am I able to speak with you? My strength is gone, and I am breathless.” 10:18 Then the one who ap-peared to be a human being touched me again
and strengthened me.

10:19 He said to me, “Don’t
be afraid, you who are valued. Peace be to you!
Be strong! Be really strong!” When he spoke to
me, I was strengthened. I said, “Sir, you may speak
tc Heb “I heard the sound of his words.” These words are
absent in the LXX and the Syriac.
0 tn Heb “as I listened to the sound of his words.”
tn Heb “Behold.”
tc Theodotion lacks “and the palms of my hands.”
tn Heb “on my knees and the palms of my hands.”
tn Or “a treasured person”; KJV “a man greatly beloved”;

NASB “man of high esteem.”
tn The Hebrew participle is often used, as here, to refer
to the imminent future.
tn Heb “stand upon your standing.”
tn Heb “spoke this word.”
tn Heb “gave your heart.”

tn Heb “and behold.”
tc The Greek version of Theodotion reads “I left him [i.e., Michael] there,” and this is followed by a number of English translations (cf. NAB, NRSV, NLT).
0 tn Heb “speaking to me according to these words.”
tn Heb “I placed my face toward.”
tn Heb “Behold.”
tc So most Hebrew MSS; one Hebrew MS along with the Dead Sea Scrolls and LXX read “something that looked like a man’s hand.”

tn Heb “my lord,” here a title of polite address. Cf. v. 19.
tn Heb “How is the servant of this my lord able to speak with this my lord?”
tn Heb “does not stand.”
tn Heb “He added and touched me.” The construction is a verbal hendiadys.
tn Heb “treasured man.”
danieL 10: 1664

.....

– A study of the pictographic roots and basic notions underlying the earliest Biblical script
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served by their own people. This corresponds closely with the written Word of the Bible – there, too, we see that mixture of worshipping God and as an adolescent learning to know themselves as people and learning to express themselves: “how do we do this?”

The old West-Semitic script: source of many scripts

In the introduction and with the discussion of the letters I already mentioned that the Greek script was developed from the Phoenician branch of old Semitic, and from that also our Latin script and the Cyrillic script developed.
Even before that – in the 13 e century BC – a cuneiform script arose in Ugarit (at the spot of or close to the Syrian village Ras Shamra ; discovered there during excavations in 1929) that differs from the other
forms of cuneiform scripts. Those other forms were pictographic and had many signs, but this one had less than 30. From the shape of the signs one can conclude that they were derived from the old Semitic script. For example, the ah/hei looked like this: and the samekh like this: – in which the likeness with the Phoenician versions (and) is clearly recognized. The language of Ugarit was a Semitic language strongly resembling Phoenician.

A note on the notions

It is remarkable, that many of the notions can still be discerned in our current language (sometimes via their hellenized name). In a group of animals the alpha-male is the first, the leader. Beta-subjects have to do with concrete, physical things like housing construction (the first beta-study at university

level in the Netherlands was civil engineering). Gamma-radiation goes through a lot of things. A river-delta is the triangular entrance of a river into the sea. Worshipping, celebrating and wondering we still do with our hands raised. Even linguistically a pin is something on which everything hinges or the thing that keeps other things together (linking pin). Dutch versions of words like scythe and sword (zeis and zwaard) start with a z. When we cannot get a good grip or handle on something, we say that we do not understand a iota of it. Words for important rulers like king start with a k. Leader starts with an l. The average, the value around which most observations are positioned, is denoted by μ - mu, and think also of our word more (and the German Mer!). Seed is – just like that old nun – still both that little plant stuff being sown into the ground, and human offspring. Φ - Phi (from pu, with some of quph) is the symbol for flux in electricity. In organic chemistry they speak of a sigma-binding. Et cetera...

Chinese connections...?

In this document so far, it has become clear that the old Semitic script had an enormous impact on the western scripts. But its tentacles do not only reach westward, or so it appears...

Before I started this study, I was not aware that the Bible refers to China or the Chinese. Yet it does. A prophesy in Yesha-Yahu

Isa 49:12 “See, these come from far away, and see, those from the north and the west, and these from t he land of **Sinim**.

(Isaiah) 49:12

mentions the very interesting word [5515] סינים - -

Cinim (in the Bible only occurring there, as **Erets Cinim**). Many relate this to the inhabitants of

(Southern) China (some also those of (Western) America – the Indians). I found that Persian Cin, related to Sanskrit

चीन - Cinah, refers to China. Since Marco Polo this is the root of broad western usage of ‘China’ as designation of that country.177 The reference to Chinese in Yesha-Yahu’s book as Cinim is remarkable, because in a common view, the etymology of the name China goes back to the Qin dynasty, about 200 BC, centuries after Yesha-Yahu. So Yesha-Yahu’s text is indeed to be interpreted as prophetically inspired here (it speaks of the far future!), and/or he must have known of the far less prominent feudal kingdom Qin (Tshin) in Shen-si, one of the western provinces of China (from the beginning of the 9 th century BC; reported by Keil & Delitzsch in their comment on the passage). What strikes me, is the Qin

(Tshin) symbol: 秦 , which depicts two hands husking wheat – a grain or rice-plant carrying seed. The middle part of old Semitic Sinim consists of two hands surrounding a seed: ... When we re-member that tsade and sin were sometimes confused, and/or think of an old Semitic transliteration of the Chinese Tshin: , we have a papyrus, sedge or wheat-like plant, a hand and the grain or

177 According to some scholars in Proto-Indo-European, Persian and Sanskrit belong to the descendants of

this hypothetical language. I have not studied this in detail yet, but I did encounter several similarities between Proto-Indo-European and the notions in the roots of Proto-Semitic; the small set of recon-

structed Proto-Indo-European words that I have seen, correspond in meaning very well to the combined meaning of the pictographic symbols in an old Semitic transliteration

(e.g. Proto-Indo-European ued = to marry; in old Semitic signs (right to left): – a bond/connection/covenant - [for] life/adoration/joy - to
enter; yes, that's what 'to marry' is all about: to enter into a joyful bond...).

The Written Language of Abraham, Moses and David
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seed, which is practically the same as what constitutes the Chinese symb

.....

誰是賢士，還是智者?

作者: Spirit & Truth |2013-9-13 | | 基督常見問題 耶穌賢士 男人明智

馬太福音記載，“賢士”（NASB **[1]**，NIV）或“智者”（KJV，ESV，NRSV **[2]**）在耶穌出生後從東方來到他面前。希臘語 magoi，正確翻譯為“Magi”（太 2：1-NIV），是一個複數專有名詞，指的是存在於古代近東的特定宗教群體的人，最具體地說是古代媒體和波斯地區。到基督時代，那個地區是帕提亞國，位於以色列的北部和東 部。百科全書和聖經詞典中已經寫了很多關於它們的起源、歷史和信仰的文章，所以這裡不需要重複，然而，重要的是要知道至少有一些賢士正在尋找一位能夠征服 黑暗並恢復世界正義的彌賽亞。

賢士，尤其是他們的領袖和祭司，被認為是有智慧的，甚至具有神秘的力量，所以翻譯“智者”乍一看似乎是一個合適的翻譯，但它是一個太寬泛的術語，無 法傳達“magoi”這個詞的含義。畢竟，古代世界有很多智者，就像今天一樣，而賢士是一個特定的群體。一個很好的比較可能是，如果來自羅馬的天主教紅衣 主教來拜訪耶穌，但我們只知道他們是“來自西方的好人”。這個名稱是正確的，但它不會給我們關於它們的必要資訊。“智者”這個頭銜並沒有告訴我們賢士是 誰，但他們的正確頭銜卻告訴我們。同樣，稱他們為“國王”，就像歌詞中所說的那樣，“我們東方的三個國王是.....”，只會混淆記錄。他們不是國王。

也許用正確的名字 Magi 來稱呼這些人的最重要原因是，聖經的讀者可以看到他們與曾經由先知但以理領導和指導的宗教團體的關係。大約在西元前 600 年左右，**但以理成為賢士的統治**者，儘管這種聯繫並不像它可能的那樣清楚，因為在但以理書中，賢士被稱為“魔術師”，而但以理被稱為“魔術師的首領”（但 4：9，5：11）。雖然在聖經之外沒有證據，但似乎可以肯定的是，但以理教導賢士關於真正的彌賽亞的猶太起源，因為幾百年後，一些賢士長途跋涉到以色列，向孩子耶穌致敬（太 2：2）。).

.....

關節炎的痛苦嗎？根據威爾士卡迪夫大學的研究人員的說法，這是可能的，他們一直在研究乳香的醫療用途。

根據馬太福音（2：11），自基督教早期以來，聖經學者和神學家對賢士獻給耶穌的黃金、乳香和沒葯的含義和意義提出了不同的解釋。這些貴重 物品是古代世界紀念國王或神靈的標準禮物：黃金作為貴金屬，乳香作為香水或熏香，沒藥作為膏油。事實上，這三件物品顯然是古代銘文中記錄的禮物之一，塞琉 古二世卡利尼庫斯國王於西元前 243 年在米利都的神廟裡獻給阿波羅神。

以賽亞書在描述耶路撒冷榮耀的復興時，講述了列國和君王將要來“帶來黃金和乳香，要傳揚耶和華的讚美”（以賽亞書 60：6）。雖然馬太福音沒有包括賢士的名字或編號，但許多人認為禮物的數量是導致三位智者傳統的原因。.

Why Did the Magi Bring Gold, Frankincense and Myrrh?

賢士的傳統禮物——黃金、乳香和沒藥——可能具有象徵意義和實用價值。研究人員認為，乳香的藥用用途是馬太福音的作者所知道的。

除了賢士禮物的價值所隱含的榮譽和地位外，學者們認為這三人之所以被選中，是因為他們對耶穌本人的特殊精神象徵意義——黃金代表他的王權，乳香象徵著他的祭司角色，沒藥是他死亡和防腐的預兆——這種解釋在著名的聖誕頌歌“我們三個國王”中很受歡迎

.....

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110Again, previewing the discussion in ch. 5 below. A fifth possible link to Daniel is συντέλεια ('end'). **sunte,leia ('end')**.

is stated in
a solemn formula like the tolling of a heavy bell: By the decree
of the Vigilants is the command : and by the word of the Holy Ones the decision.

Dan 4:14 : c. 4, where Neb.'s fate is fixed 'by the decree
of the H5894 Watchers, by **the word of the Holy Ones**,' v.14:17

long book

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(10:1)

With reference to Daniel, the Hebrew text ends the verse with the words, “And he understood the word [or matter] and [had] understanding of the vision.”

看來上帝的旨意被清楚地揭示出來，仿佛記錄在“真理的書[或著作]中”。因此，它被證明包含在一個值得信賴的來源中，並且肯定會被執行。就來到但以理面前的天使而言，唯一在這些事情上強烈支援他的人（可能是指異象所揭示的事情）是米迦勒，但以理子民的“王子”或統治者（天使米迦勒[LXX]）。根據七十士譯本，唯一說明天使處理“這些事情”（主要的事情，可能是通過異象知道的事情）的人是邁克爾。希伯來文本也可以理解為米迦勒是唯一支援天使“反對這些”或與“波斯王子”和“希臘王子”衝突的人。許多翻譯在其渲染中傳達了這種含義。

“除了你的王子邁克爾，沒有人和我對抗這些王子。（NRSV）

“**沒有人支援我反對這一切，除了邁克爾，你的王子**。（NAB）

“我這邊沒有盟友的支持和説明，除了你的王子邁克爾。（REB）(10:21)

七周零六十二周”總共適用於六十九周。在六十九周的任期結束時，一位「受膏者」將出現

在七十士譯本和希臘語版本的《神經》中，指的是“荒涼的可憎之物”，它將“在聖殿中”，甚至“直到時間的盡頭[直到結束（LXX）]。最後的短語是，「荒涼將結束」，連詞“和”在七十士譯

本的短語之前。

彌賽亞或基督的到來，那麼“至聖所”的恩膏可能表明一個新的敬拜安排的開始。這就是耶穌在與一位撒瑪利亞婦人交談時所提到的安排，並向她明確表示，這將是 “心靈和真理”的敬拜，不依賴於任何特定的建築物或地理位置。（約翰福音 4：21-24）根據希伯來書第 9 章 11 和 12 節，敬拜的新安排與一個“更大、更完美的帳篷”有關，而不是摩西時代建造的“帳篷”或帳幕，以及後來在耶路 撒冷建造的聖殿，取代了會幕。當耶穌以大祭司的身份，“帶著自己的寶血”或寶血的寶貴價值出現在神面前，藉此他為所有接受他犧牲的人從罪的審判中獲得了永 恆的救贖或解放，這種新的安排就開始了

在第 25 節中，七十士譯本，包括 P967，包含一個非常不同的讀法。

“你們必知道，必明白，必喜樂，並會找到條例來回答[明白（P967）]，你們要把耶路撒冷建造為主的城。

這 些話可以理解為但以理被稱呼為代表他所有的子民。當他們回到這片土地並開始重建耶路撒冷時，人們就會知道並理解先知的話正在實現。從流放中解放出來，自由 地回到自己的土地上，人民會歡欣鼓舞。因為重建耶路撒冷和聖殿是上帝的旨意，那些分擔工作的人會找到回應或理解的條例或命令，以便在敵人的反對下繼續他們 的工作。

In the Septuagint, the first sentence of verse 27 could be understood to mean that the “covenant” would have control over many.

According to the Septuagint, Daniel was “one shown mercy.” The angel indicated to Daniel that he wa nted him to understand the “words” (“ordinances” [LXX]) he was speaking to him, told him to stand up there where he was, and informed him that he had been sent to him. When the angel spoke this “word” (“ordinance” or “decree” [LXX]), which included the imperative for him to stand, Daniel did stand up a nd trembled. (10:11)

God “established” (*qum*) “his words” (“his ordinances” [LXX]) or messages that he had conveyed thro ugh his prophets, words that were directed against the people and the judges who judged them. The co mmon meaning of the Hebrew verb *qum* is “arise” or “stand” and may, in this context, mean “establis h” or “confirm.

The city of Jerusalem “will return and be rebuilt,” coming to be an inhabited and restored city as it had been formerly. It would be rebuilt with a square and a defensive “trench.” The reference to “straits of the times” suggests that the workers would not be able to proceed without being confro nted with serious obstacles. This is confirmed by the accounts in the books of Ezra and Nehemiah. (Ezra 4:4-24; Nehemiah 2:19, 20; 4:1-16) It appears that the period of “seven weeks” or 49 years is here designated as a time that would pass for the transformation of Jerusalem from a desolated site to a thriving city. (9:25)

chp:8 加百列對他說：“人子啊，你要明白，異象是末日的時間”（“時間的時刻”[LXX]）。這些話向但以理啟示，異象的實現將在他死後很久發生。(8:17)

國 王的「洞察力」或狡猾將使他成功地通過欺騙來實現他的目標。根據七十士譯本，他將把他的“思想指向聖者”（上帝的子民），“謊言”將在“他手中”繁榮或成 功。安提阿古斯·埃皮法尼斯（Antiochus Epiphanes）決心消滅任何努力按照上帝律法生活的以色列人，他通過欺騙獲得了他的基本目標，使他的軍事力量看起來是和平的，而實際上的目的是攻擊 和掠奪。《狄奧多提》的希臘文本提到了“他衣領的枷鎖”的成功——他將採取的壓迫措施對那些抵制他要求的人的成功。(8:25)

在他的“心”（他的思想或他最內在的自我）中，國王會放大 自己，表現出極度傲慢。他會試圖讓其他人措手不及，或者沒有任何可能的危險感，然後殺死許多人。正如《七十士譯本》和希臘文《狄奧多提》所表達的那樣，他 會用“欺騙”來摧毀許多人。這位君王會起來反對「王子中的王子」或至高神，通過他對「聖者」（忠實的以色列人）的惡毒攻擊，玷污聖殿，廢除那裡的神命服 務。(8:25)

20a. *And he said: Knowest thou why I have come unto thee?*

20b. *And now I have to return to fight with the Prince of Persia; and when I go off, then behold, the Prince of Greece comes on;*

21a. *But I will announce to thee what is inscribed in the Book of Truth.*

21b. *and there is none co-operating with me but Michael your Prince,*

[c. 11, 1a. gloss: *and I in the first year of Darius the Mede*]

1b. *standing* [祈 *my standing*] *as a helper and as a defence for me* [祈 *him*]. 2a. *And now I will announce to thee the truth.*

Dan chp:10

CKJV_Strongs[(i)]

1 H7969 In the third H8141 year H3566 of Cyrus H4428 king H6539 of Persia H1697 a thing H1540 was revealed H1840 unto Daniel, H8034 whose name H7121 was called H1095 Belteshazzar; H1697 and the thing H571 *was* true, H6635 but the time appointed H1419 *was* long: H995 and he understood H1697 the thing, H998 and had understanding H4758 of the vision.

2 H3117 In those days H1840 I Daniel H56 was mourning H7969 three H3117 full H7620 weeks.

3 H398 I ate H2532 no pleasant H3899 bread, H935 neither came H1320 flesh H3196 nor wine H6310 in my mouth, H5480 neither did I anoint H5480 myself at all, H7969 until three H3117 whole H7620 weeks H4390 were fulfilled.

4 H702 And in the four H6242 and twentieth H3117 day H7223 of the first H2320 month, H3027 as I was by the side H1419 of the great H5104 river, H2313 which *is* Hiddekel;
5 H5375 Then I lifted up H5869 my eyes, H7200 and looked, H259 and behold a certain H376 man H3847 clothed H906 in linen, H4975 whose body H2296 *was* girded H3800 with fine gold H210 of Uphaz:

6 H1472 His body H8658 also *was* like beryl, H6440 and his face H4758 as the appearance H1300 of lightning, H5869 and his eyes H3940 as lamps H784 of fire, H2220 and his arms H4772 and his feet H5869 like in color H7044 to polished H5178 brass, H6963 and the voice H1697 of his words H6963 like the voice H1995 of a multitude.
7 H1840 And I Daniel H7200 alone saw H4759 the vision: H582 for the men H7200 that were with me saw H4759 not the vision; H61 but H1419 a great H2731 quaking H5307 fell H1272 upon them, so that they fled H2244 to hide themselves.
8 H7604 Therefore I was left alone, H7200 and saw H1419 this great H4759 vision, H7604 and there remained H3581 no strength H1935 in me: for my comeliness H2015 was turned H4889 in me into corruption, H6113 and I retained H3581 no strength.
9 H8085 Yet heard H6963 I the voice H1697 of his words: H8085 and when I heard H6963 the voice H1697 of his words, H7290 then was I in a deep sleep H6440 on my face, H6440 and my face H776 toward the ground.
10 H3027 And, behold, a hand H5060 touched H5128 me, which set H1290 me upon my knees H3709 and *upon* the palms H3027 of my hands.
11 H559 And he said H1840 unto me, O Daniel, H376 a man H2532 greatly beloved, H995 understand H1697 the words H1696 that I speak H5975 unto you, and stand H5977 upright: H7971 for unto you am I now sent. H1696 And when he had spoken H1697 this word H5975 unto me, I stood H7460 trembling.

12 H559 Then said H3372 he unto me, Fear H1840 not, Daniel: H7223 for from the first H3117 day H5414 that you did set H3820 your heart H995 to understand, H6031 and to chasten H6440 yourself before H430 your God, H1697 your words H8085 were heard, H935 and I am come H1697 for your words.
13 H8269 But the prince H4438 of the kingdom H6539 of Persia H5975 withstood H259 me one H6242 and twenty H3117 days: H4317 but,

behold, Michael, H259 one H7223 of the chief H8269 princes, H935 came H5826 to help H3498 me; and I remained H681 there with H4428 the kings H6539 of Persia.

14 H935 Now I am come H995 to make you understand H7136 what shall happen to H5971 your people H319 in H3117 latter days: H2377 for yet the vision H3117 *is* for *many* days.

15 H1696 And when he had spoken H1697 such words H5414 unto me, I set H6440 my face H776 toward the ground, H481 and I became mute.

16 H1823 And, behold, *one* like the likeness H1121 of the sons H120 of men H5060 touched H8193 my lips: H6605 then I opened H6310 my mouth, H1696 and spoke, H559 and said H5975 unto h im that stood (help) H113 before me,

O my lord, H4759 by the vision H6735 my sorrows H2015 are turned H6113 upon me, and I have retained H3581 no strength.

17 H1963 For how H3201 can H5650 the servant H113 of this my lord H1696 talk H113 with this my lord? H6258 for as for me, directly H5975 there remained H3581 no strength H5397 in me, ne ither is there breath H7604 left in me.

18 H3254 Then there came again H5060 and touched H4758 me *one* like the appearance H120 of a man, H2388 and he strengthened me,

19 H559 And said, H376 O man H2532 greatly beloved, H3372 fear H7965 not: peace H2388 *be* u nto you, be strong, H2388 Yes, be strong. H1696 And when he had spoken H2388 unto me, I was s trengthened, H559 and said, H113 Let my lord H1696 speak; H2388 for you have strengthened m e.

20 H559 Then said H3045 he, Know H935 you therefore I come H7725 unto you? and now will I r eturn H3898 to fight H8269 with the prince H6539 of Persia: H3318 and when I am gone forth, H 8269 behold, the prince H3120 of Grecia H935 shall come.
21 H61 But H5046 I will show H7559 you that which is noted H3791 in the scripture (book) H57 1 of truth: H259 and *there is* none H2388 that holds H4317 with me in these things, but Michael H8269 your prince.
.....

Aaron Priest

Strong's Number: 0175	**Browse Lexicon**
	Original Word **Word Origin**
	!wrha

אהרון

Ark:אָרוֹן

***ארון הַבְּרִית** ark of the covenant **ארן**, H727*

Emphasize bbile 9:23 **At the beginning of thy supplications, came forth a word, I, therefore, am arrived to tell, because, a man delighted in, thou art, - mark then the word, and have understanding in the revelation: - [24] Seventy weeks, have been divided concerning thy people and concerning thy holy city - to put an end to the transgression, and fill up the measure of sin, and put a propitiatory-covering over iniquity, and bring in the righteousness of ages, and affix a seal the vision and prophecy, and anoint the holy of holies.[25] Thou must know, then, and understand: From the going forth of the word to restore and to build Jerusalem - unto the Anointed One, the Prince, shall be seven weeks, and sixty-two weeks, - the broadway and the wall, shall again be built, even in the end of the times.**

[26] And, after the sixty-two weeks, shall the Anointed One, be cut off, and have, nothing, - and, the city and the sanctuary, will one destroy with the Prince, and so will his own end come with an overwhelming flood, howbeit, up to the full end of the war, are decreed astounding things.[27] And he will confirm a covenant to the many, for one week, - but, in the middle of the week, will cause sacrifice and present to cease, and, in his stead, shall be the horrid abomination that astoundeth, even till, a full end, and that a decreed one, shall be poured out on him that astoundeth.

.....

Dan 10:8-9

He had a belt of finest gold around his waist representing kingly apparel and underscoring divine sovereignty. His body was like chrysolite or topaz, a beautiful transparent gem which shines like gold, and is suggestive of the effulgent glory of God. His face like lightning highlights his omnipotence for he is all-powerful, as we discover when God manifested his glory at Mount Sinai (Exodus 19:16, 20:18-19). In the New Testament, lightning looks forward to the coming of the Lord Jesus in power and glory (Matthew 24:27). God's people have something to look forward to. That pays tribute to the faithfulness of our great God.
His eyes like flaming torches remind us of omniscience for God sees and knows all things. His arms and legs gleaming like burnished bronze depicts the judgment and wrath of an angry and just God. His voice like the sound of

a multitude portrays him as one who speaks, and when he does, people hear every utterance that flows from his mouth (perhaps not only in its strength, but also in its sweet-sounding, soothing tone)

2
in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of Yahweh came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years.
And he instructed me, and talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding.
23
At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision.
24
Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.
25
Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed (mashiyach) one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times.
26
And after the threescore and two weeks shall the anointed (mashiyach) one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary;
and the end thereof shall be with a flood, and even unto the end shall be war;
desolations are determined.
27
And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease;
and upon the wing of abominations *shall come* one that maketh desolate;
and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate.

.....

the powerful commander

https://biblehub.com/aramaic-plain-english/daniel/9.htm

Aramaic-plain-english

24Seventy weeks shall remain for your people and for the city of your holiness, and to finish debts and to end sins, for the release from evil, and to bring righteousness from eternity, and to finish the vision and the Prophets, and to The Messiah, The Holy of Holies

25And you shall know and you shall understand from the departure of the word to return to build Jerusalem and to the coming of The Messiah The King, is seven weeks and sixty and two weeks. He shall return and he shall build Jerusalem, its streets and its broad places for the end time

26And after sixty and two weeks The Messiah will be killed, and it is not for himself;

and the City of Holiness shall be destroyed with the King who comes, and its end is in an overwhelming flood, and it is until the end of the war of the judgments of destruction

27And he shall strengthen the covenant with many, one week and half of a week, and he shall cancel sacrifice and offering, and upon the wings of abomination destruction shall rest upon the desolation until the end of the judgments

https://biblehub.com/aramaic-plain-english/daniel/9.htm

https://www.sefaria.org/Daniel.7.19?ven=**Tanakh**:_The_Holy_Scriptures,_published_by_JPS&vhe=Miqra_according_to_the_Masorah&lang=bi

A word went forth as you began your plea, and I have come to tell it, for you are precious;

so mark the word and understand the vision.

שָׁבֻעִים שִׁבְעִים תֻּחַת עַל־עַמְּךָ וְ֨ל וְעַל־עִ֜יר קָדְשֶׁ֗ךָ לְכַלֵּ֞ה הַפֶּ֣שַׁע (ולחתם) [ולחתם] (חטאות) [חַטָּאת]
פֹּלְכַפֵּ֣ו עָ֔וֹן

וּלְהָבִיא צֶדֶ֥ק עֹלָ֖מִים וְלַחְתֹּ֣ שֹׁם חָזוֹ֔ וְוָנָבִ֖י וְלִמְשֹׁ֥ת קֹ֖דֶשׁ קָדָשִֽׁים׃

“**Seventy weeks**[a]***Viz***., *of years.* have been decreed for your people and your holy city until the measure of transgression is filled and that of sin complete, until iniquity is expiated, and eternal righteousness ushered in; and prophetic vision ratified (approved),[b]*Lit. “sealed.”* and the Holy of Holies anointed.

**שׁ֣ו וְתֵדַ֣ע וְתַשְׂכֵּ֔ מִן־מֹצָ֥ת דָּבָר לְהָשִׁי֖ וְלִבְנוֹת יְרוּשָׁלַ֣ע עַד־מָשִׁיחַ֑ נָגִ֣ע שָׁבֻעִ֣י שִׁבְעָ֞ וְשָׁבֻעִ֣ שִׁשִּׁים
וּשְׁנַיִם תָּשׁוּב֙ וְנִבְנְתָ֣ רֹהֲרְחוֹ֔ בְּחָרְצוּ֖ בְּצוֹק הָעִתִּֽים׃

You must know and understand: From the issuance of the word to restore and rebuild Jerusalem until the [time of the] anointed leader is seven weeks;

and for sixty-two weeks it will be rebuilt, square and moat, but in a time of distress. 而是在危難之際

וְאַחֲרֵי הַשָּׁבֻעִי נַ֣ם שִׁשִּׁ֔ים מִשְׁנַרְיִ֖ם הָרֵ֣שׁ מָשִׁ֑יחַ וְאֵ֣ין לֹ֔ו וְהָעִ֥ם וְהַקֹּ֖דֶשׁ יַשְׁחִ֣ית שַׁ֣ר הַבָּ֔ו וְקִצּ֥ו בַשֶּׁ֖טֶף וְעַ֣ד קֵ֑ץ מִלְחָ֖מָה נֶחֱרֶ֥צֶת שֹׁמֵמֽוֹת׃

And after those sixty-two weeks, the anointed one will **disappear and vanish**.[c]*Meaning of Heb. uncertain.*

The army of a leader who is to come will destroy the city and the sanctuary, but its end will come through a flood. Desolation is decreed until the end of war.

Lamsa Bible

https://biblehub.com/lamsa/daniel/9.htm

https://matt13weedhacker.blogspot.com/2012/10/secondthird-century-septuagint-variant.html

https://matt13weedhacker.blogspot.com/2012/10/secondthird-century-septuagint-variant.html

OLD SYRIAC DANIEL 12:1: "...And at that time shall Michael arise, the great angel who has charge over your people..." **- (Lamsa Bible Online - English Peshitta Translation (OT) from the Aramaic", by Dr. George M. Lamsa from the Aramaic Bible Society - August 2005.)**

COLIN R. NICHOLL: "...**Daniel 12:1**; [MSS] LXXp-967 has "...the Angel..." Moreover, LXXp-967 adds: "...**the powerful commander who stands over the sons of your people.**.." (Der Septuaginta-Text des Buches Daniel Kap. 5-12, zusammen mit Susanna, Bel et Draco (ed. A. Geissen; PTA; Bonn; Rudolf Habelt, 1968, [p.] 240-1); but this LXXp-967 reading is probably a gloss introduced from 12:1 (so also David, Daniel 11.1, 511)..." **- (Footnote 40, Page 234, "FROM HOPE TO DESPAIR IN THESSALONICA: SITUATING 1 AND 2 THESSALONIANS." BY Colin R. Nicholl, The Heythrop Journal, Volume 48, Issue 4, pages 621–625, July 2007.)**

DANIEL 12:1 LXX-P967: "...Michael, thee definitive Angel, the mighty commander general, the one made to stand up over the son's of [your] people..." **- (Alternate Rendering D, Translated by Matt13weedhacker 25/10/12)**

https://www.studylight.org/bible/eng/glt/daniel/9.html

https://www.studylight.org/bible/eng/glt/daniel/9.html

23 At the beginning of your prayer, the word came forth and I have come to make it known to you; for you are greatly beloved; therefore discern the matter and understand the vision.

24 Seventy times seven weeks are determined upon your people and upon your holy city, to finish the transgressions and to make an end of sins and for the forgiveness of the iniquity and to bring in everlasting righteousness and to fulfill the vision of the prophets and to give the most holy to Messiah.

25 Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of the Messiah the king shall be seven times seven weeks, and sixty-two times seven weeks; the people shall return and build Jerusalem, its streets, and its broad ways at the end of the appointed times.

26 **After sixty-two times seven weeks,** Messiah shall be slain, and the city shall be without a ruler; and the holy city shall be destroyed together with the coming king; and the end thereof shall be a mass exile, and at the end of the war, desolations are determined.

27 And he shall confirm the covenant with many for seven weeks and half of seven weeks, then he shall cause the sacrifice and gift offerings to cease, and upon the horns of the altar the abomination of desolation; and the desolation shall continue until the end of the appointed time; the city shall remain desolate.

9:2 In the first year of his reign I, Daniel, understood by the scriptures the number of the years, seeing that the word of the LORD **came to pass** which the prophet Jeremiah said, that seventy years would elapse 過去 before the desolations of Jerusalem would come to an end.[3] And I lifted up my face before the LORD God, to seek by prayer and supplications, with fasting and with sackcloth and with ashes;他作王元年，我但以理見耶和華的話**應驗**了先知耶利米的話，就是要**過(等到)**七十年（come），耶路撒冷的荒涼才達到結束。

lasma:9:2

In the first year of his reign I, Daniel, understood by the scriptures the number of the years, seeing that the word of the LORD came to pass which the prophet Jeremiah said, that seventy years would elapse before the desolations of Jerusalem would come to an end.

King James Bible

9:2In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Seventy times seven weeks are determined upon your people and upon your holy city, to finish the

transgressions and to make an end of sins and for the forgiveness of the iniquity and to bring in everlasting righteousness and to **fulfill the vision of the prophets** and to give the most holy to Messiah.

25Knossw therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of the Messiah the king shall be seven times seven weeks, and sixty-two times seven weeks; the people shall return and build Jerusalem, its streets, and its broad ways at **the end of the appointed times.**

26**After sixty-two times seven weeks**, **(6x2)**(false prophet ?)Messiah shall be slain (killed), and the city shall be without a ruler; and the holy city shall be destroyed together with the coming king (anti-christ); and the end thereof shall be a mass exile 流亡者, and at the end of the war, desolations are determined.

27And he shall confirm the covenant with many for seven weeks and half of seven weeks, then **he shall cause the sacrifice and gift offerings to cease**, and upon the horns of the altar the abomination of desolation; and the desolation shall continue until the end of the appointed time; the city shall remain desolate.

Holy Bible From The Ancient Eastern Texts: **Aramaic Of The Peshitta** by George M. Lamsa (1933)

https://biblehub.com/lamsa/daniel/9.htm

Coverdale bible

For as soone as thou begannest to make thy prayer, it was so diuysed, and therfore am I come to shewe the. And why? for thou art a man greatly beloued. Wherfore, pondre the matter wel, that thou mayest lerne, to vnderstonde the vision. [2]

[4] Lxx. wekes (70 weeks) are determed ouer thy people, & ouer thy holy cite: that the wickednesse maye be consumed, that the synne maye haue an ende, that the offence maye be reconciled, and to bringe in euerlastinge rightuousnesse, to fulfill ye visions and the prophetes, and to anoynte the most holy one.

[25] Vnderstode this then, and marcke it well: that from the tyme it shalbe concluded, to go and repayre Ierusalem agayne, vnto Christ (or the anoynted) prynce: there shalbe seuen wekes. Then shall the stretes & walles be buylded agayne lxij. wekes, but with harde troublous tyme.

26 After these lxij. wekes,(**62 weeks)** shal Christ be slayne, & they shal haue no pleasure in him. Then shal there come a people with the prynce, and destroye the cite and the sanctuary: and his ende shal come as the water floude. But the desolacion shall continue till the ende of the sbatell. 27 He shall make a stronge bonde with many, for the space of a weke: and when the weke is half gone, he shal put downe the slayne and meat offringe. And in the temple there shalbe an abhominable desolacio, till it haue destroyed all. And it is concluded, yt this waistinge shal continue vnto the ende.

New Living Translation

“A period of seventy sets of seven has been decreed for your people and your holy city to finish their rebellion, to put an end to their sin, to atone for their guilt, to bring in everlasting righteousness, to confirm the prophetic vision, and to anoint the Most Holy Place.